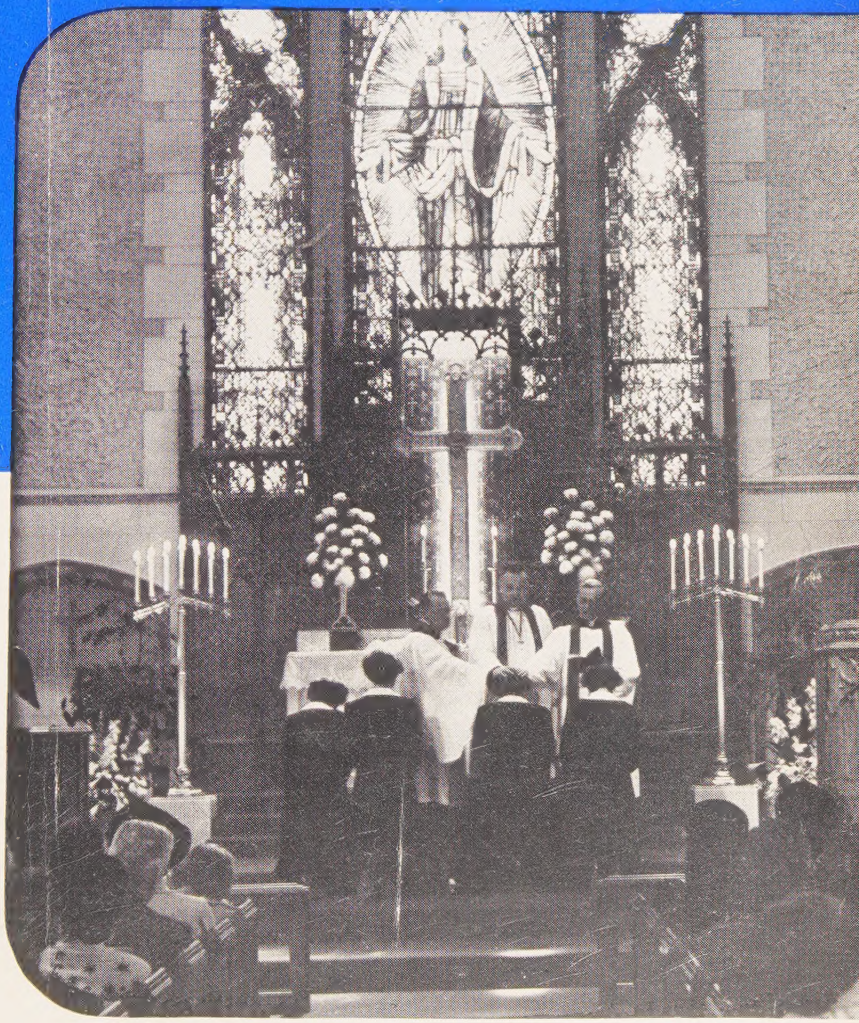
The LUTHERAN



WOMEN WILL SERVE

Deaconesses were consecrated at Des Moines Convention

. 33, No. 6

NOVEMBER 8, 1950

CENTS

DARK DAY

"IT'S THE END of the world!"

Some said it hysterically. Folks of more materialistic nature declared that an A-bomb had been dropped.

It was Sunday, Sept. 24, 1950. By mid-afternoon a dense darkness had settled over a large part of eastern United States. The phenomenon varied in different localities. At places it was as dark as a starless night. When it was all over, radio announcers explained that forest fires in Canada had caused it. But at the time, one guess was as good as another.

A man lay down for a nap after his Sunday dinner, awoke 20 minutes later and thought that he must have slept five hours. An old gentleman, out for his afternoon stroll, became so dazed that he walked into an automobile traveling 15 miles an hour.

AS THE DARKNESS lifted, the sky took on an eerie yellow hue, changing sometimes along the horizon to vivid streaks of orange and red. But the sun was hidden for the rest of the day. Little wonder that thousands of people were brought to some serious thinking, even to the point of families being hastily called together for prayer.

Eight-year-old Timmy was out for a pleas ant Sunday drive with his parents when i happened. He listened while mother an dad conjectured. "What is causing it? mother kept asking. "What could it be? And dad kept inventing answers.

Finally Timmy ventured a suggestion. " think I know what has happened," he sai with a look of deep concern. "I think Jesu must have died again."

Timmy was confused by the stunne silence that followed his remark. And h didn't understand why mother's eyes wer glistening as though she were about to cr He was even more mystified by the flow c words from dad. It was quite out of cha acter—something about 10 years being en tirely too long for two so-called Christian to neglect their church.

But somewhere in the ensuing conversa tion Timmy gathered that he would n longer be sent alone to Sunday school. H parents would go to church with him fro then on. That made him happy. The u timely darkness was not so terrible now.

—PAUL O. HAMSHER

The LUTHERAN News Magazine of the United Lutheran Church in America

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Change of Address and Renewal Orders
Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include reprint of old address or an exact copy of that stenciled address, together with your new address.

Subscription Price, $2.50 a Year. Copyright, 1950, by United Lutheran Publication House Printed in U.S.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 18

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Next Week: YOU CAN GET USED TO 10 PER CENT - By Otto A. Piper

THE CHURCH IN THE NEWS

No religion for children

A year ago Communists in Hungary had been disgusted because so many parents enrolled their children for religious instruction. When church schools were closed by the Communists in 1948, the churches had been permitted to provide Christian teaching in the state schools for families that wanted it. In the autumn of 1949 ninety per cent of the parents requested this instruction for their children.

Twelve months of heavy-handed propaganda had produced results. People had learned that it is dangerous to displease their Communist rulers. Among Lutherans, when the time came to enroll children for religious instruction in the autumn of 1950, there had been a decrease of 50 per cent in those brave enough to do so.

Half of the full-time teachers provided by the Lutheran church would lose their jobs, acknowledged Lajos Kemeny, church official. "Growing importance," he said, would have to be placed on the pastors' instruction of young people for confirmation. This would be the church's last chance to bring up its children in Christian faith.

Reply to Fry

There may have been good reasons for imprisoning Roman Catholic priests and bishops in Communist countries—if there is truth in a statement made last month in *The Register,* Roman Catholic weekly paper published in Denver. In fact, agents of the Roman Catholic Church had better be watched sharply everywhere.

Priests and bishops "smuggle forbidden intelligence" to the Vatican with a skill which "far outdistances anything" the official U.S. secret agents can show, *The Register* said.

The boast about the efficient Roman Catholic spy system was printed in answer to Dr. Franklin Clark Fry. He had spoken at the ULC convention in Des Moines last month about why the United States should not send a diplomatic representative to the Vatican.

If the papal headquarters is such a great "listening post," where secrets of other nations can be secured by a U.S. representative, isn't it possible that U.S. secrets may be betrayed there also, Dr. Fry had suggested. "That particular interchange of information is fraught with peril, and with question as to its legitimacy," said Dr. Fry.

The Register thought that Dr. Fry's arguments ranged "from the merely inconsequential to the absolutely incomprehensible." Of course members of the Roman Catholic hierarchy slip secret information about their own countries to the Pope," *The Register* acknowledged. "They have a special reason to keep in touch with the Holy See."

McIntire wasn't happy

A tiny splinter group among American Protestants—"The American Council of Christian Churches"—had done its best to misrepresent and discredit the Federal Council of the Churches. Here and there a few Lutherans had been influenced by the American Council spokesman, the Rev. Carl McIntire, and his weekly paper, The *Christian Beacon.*

Last month Mr. McIntire was horrified when the United Lutheran Church voted almost unanimously to enter the new National Council of the Churches, into which

the Federal Council is merging this month. Eight columns of a *Beacon* were given to reports and comments on the ULC action.

"Many Bible-believing Lutherans are going to be shocked and stirred when they find out what has happened," warned Mr. McIntire. "Some churches will separate."

What "these Lutherans are doing," said Mr. McIntire, "is betraying the Reformation. . . . They have decided to walk down the broad road of inclusivism and to open their gates to the flood tides of modernism as they seek to destroy American Protestantism in its historic genius and glory."

Mr. McIntire was not flattered by a report to the convention in Des Moines from the ULC Commission to the Federal Council. The report had mentioned attacks made against the Federal Council by "highly emotional biblical literalists" and others.

In a New York *Times* report Mr. George Dugan had said the ULC Commission was "obviously referring to attacks . . . by the conservative American Council of Christian Churches and by John T. Flynn in his book *The Road Ahead.*" Mr. McIntire rushed his Des Moines colleague, the Rev. Alan H. Brown, to the convention press room in Des Moines to secure a copy of the ULC Commission's report. To the *Times,* Mr. McIntire dashed off a prompt reply:

"When will these defenders of the Federal Council," he asked, "cease hurling unbecoming names against the leaders of the American Council of Christian Churches and instead meet the facts which these Christian leaders have presented of departure from the historic Christian faith and the advocacy of a Socialist order of society . . . ?"

Germans don't want army

Last month Protestant leaders in Germany were 100 per cent against rebuilding their nation's armies. Neither the French nor American plans for re-arming the Germans appealed to the churchmen.

It would be all right to establish a medium-sized police force in western Germany to protect the federal government at Bonn, wrote Bishop Otto Dibelius in *The Church* in late October. The armed force now existing in the Soviet zone of Germany, he said, "goes far beyond the scope of a police force. It has a desperate similarity to remilitarization of the East."

Top-level Protestant churchmen at a recent meeting appealed to "the powers in whose hands lie the decisions concerning war and peace to listen to the petition of

ANOTHER CHURCH FOR GERMANS
A chapel costing $7,000 had been completed last month at Ludwigshaven in Germany. Materials for the building had been contributed by Lutheran World Action. There had been no church in that area for Protestant refugees who had fled from Eastern Europe

a disarmed people not to burden our conscience once again with the desire for military service."

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, had made a quick trip to Paris and Berlin in mid-October (left New York Oct. 15, got back Oct. 22). He had talked with Robert Schuman, French foreign minister . . . Chancellor Konrad Adenauer of the West German government . . . Mayor Walter Reuter of Berlin.

The Germans want their country under United Nations protection, Dr. Nolde reported. They want neutral and impartial commissions to keep an eye on what happens in both the western and eastern areas. Chief fear of the Germans is to be involved in a civil war, with West Germans obliged to fight against Soviet Zone Germans.

Niemoeller thinks army exists

Last month Martin Niemoeller and 36 pastors associated with him accused the West German government of having already started to form an army. "According to reliable information, former generals of the German army have already begun to set up a German troop unit," said the Niemoeller group. Armament factories have already received orders to supply the new army, they said.

The Niemoeller statement, said Chancellor Konrad Adenauer, "has done the severest damage to the German people in Germany and abroad." It was "enthusiastically applauded by the Communist party."

Niemoeller was said to have misinterpreted recent events at Wuerzberg where the American occupation army had employed Germans to guard its supplies.

Dr. Eugen Gerstenmaier, a Lutheran leader and a member of the Bonn parliament, said that "in the present situation it is irresponsible to alarm the German people as Pastor Niemoeller and the Brethren Council have done."

Gerstenmaier to UN

First German to be sent officially to United Nations sessions in New York City was Dr. Eugen Gerstenmaier, who had been the leader of *Hilfswerk,* postwar relief agency of the Protestant churches in Germany. Dr. Gerstenmaier was sent by the West German Republic to attend meetings of a UN agency which will consider the situation of German prisoners of war in Russia.

With Dr. Gerstenmaier is Dr. Georg Federer, secretary to the German delegation in the Council of Europe. Dr. Federer says it can be proved that at least 53,000 prisoners of war are still in Russia.

Germans want the UN General Assembly to establish a commission to investigate the prisoner question.

Herman at home

Displaced persons are being "turned out into the streets" in Germany this fall, reported Dr. Stewart W. Herman in Minneapolis. Some DPs had been living in buildings formerly used by the army, and these are now being reconverted to military use. Large munitions depots which had been turned into Christian homes for the orphans and aged are being restored to their original use.

Result of the warlike trend in Germany is panic among the DPs, who expect the Russians to come after them again and send them to Siberia.

Dr. Herman, director of the resettlement service of the Lutheran World Federation, is in America for a month of conferences with leaders. In late October he visited church and government officials in Canada, where more than 100,000 ref-

ugees have been given homes since the war ended, including 28,000 Lutherans.

People need clothing

There are still millions of people who lack sufficient clothing as another winter begins. This report of urgent need will be given to Lutherans of America at Thanksgiving, in hope that much used clothing can be collected.

There are 12 million refugees in Germany and Austria—most of them without permanent homes or jobs—unable to secure enough clothing. In Palestine there are 750,000 homeless Arabs, living in tents or other makeshift shelter. There will undoubtedly be appeals for help for bombed-out Koreans.

With such need existing, Lutheran World Relief was sponsoring this month a large-scale Thanksgiving appeal. Last year 400 tons of clothes, shoes, and bedding were given by American Lutherans in November and early December.

Besides the warehouses in Easton, Pa., and Los Angeles, centers will be opened this month in Minneapolis, Seattle, and Nappanee, Ind. Congregations gathering clothing will send them to the nearest LWR depot. On carload shipments LWR will pay the freight.

First CROP

In 17 states Protestants and Roman

Catholics were united this fall in gathering farm produce for shipment to needy peoples overseas. The CROP (Christian Rural Overseas Program) collections had amounted to 3,500 carloads of food in the years since 1947.

First 1950 shipment, 60 carloads going to Europe, were sent from Chicago in late October. Dr. Franklin Clark Fry spoke at a brief ceremony as the carloads were put aboard a ship on Lake Michigan. Lutheran World Relief is one of the three sponsoring societies for CROP. Others are Church World Service and National Catholic Life Conference.

The shipment from Chicago included 30 tons of flour presented by Governor Luther W. Youngdahl of Minnesota on behalf of farmers of his state.

Missions are ruined in Korea

Missionaries coming back to Korea this month were not joyful. Seven Methodists had permission from UN military authorities to return to the Severance hospital in Seoul. They found the buildings 65 per cent destroyed, the equipment 95 per cent lost.

In Seoul the headquarters of the Korean Bible Society had been completely destroyed. All the Bibles were ruined in the fighting in the center of the city on Sept. 26. Earlier in the month the only copy of the Korean Bible in the new system of spelling (Hankul) had been taken from the Bible House. It was safe.

Since there are no printing shops left to produce more Korean Bibles, shipments will be made from America.

This month there was still no reason to doubt that 45 top-ranking Korean Christian leaders had been killed by Communists when the retreat from Seoul began. No traces had been found of the missing 45, including a bishop of the Methodist Church, president of the Chosen Theological Seminary, pastors

HOLY COMMUNION ON STEPS OF KOREAN CAPITAL
Chaplain administers sacrament to GIs in Seoul

and church executives.

Seventh Day Adventist mission homes in Seoul had been looted, two burned. The Adventist hospital is still in operation. The Chosen Christian University, a Presbyterian school, was entirely destroyed.

Good word for GIs

Conquering armies don't usually get kind words from the people they have conquered. In Japan things are different. "The young American soldiers who have come . . . have been a tremendous help to us," said Dr. Toyohiko Kagawa last month. He spoke of their "broad and earnest good will."

Dr. Kagawa, great Japanese Christian, told 2,000 worshipers at a UN Day meeting in Washington that "the Christian conduct of General MacArthur and his Christian soldiers is the reason the common people of Japan have come to love Americans. Christian love has triumphed over the hate of war."

The "Christian good will" displayed by American soldiers, said Dr. Kagawa, is responsible for the fact that the occupation of Japan has been the most peaceful operation of its kind in history.

In New York last month an American missionary who spent most of his life in Japan, Mr. Otis Cary, said the Japanese are no longer as enthusiastic to hear about Christianity as they were a year ago. "The wide open door we have heard so much about since the war is gradually closing. . . . The maximum postwar point of interest and curiosity in Western ideas and institutions has been reached and the curve of enthusiasm is leveling off."

There are now about 500,000 Japanese Christians among a population of 83 million. Before the war the Christians numbered 460,000.

DR. CHARLES E. FRITZ
New Georgia-Alabama Synod president

Brevities

Methodist ministers in Virginia ought to have a minimum salary of $2,400 a year, the state conference said last month. That's for pastors with wives. Unmarried pastors may get along on $2,100. . . . In New Jersey the Presbyterian clergymen should have from $2,400 to $3,000 minimum, plus residence, operation of automobile, and other extras, said the state synod. Average for Presbyterian pastors in the USA, it was reported by the church board of pensions, is $3,470 plus $518 in parsonage and other allowances. This is a 27 per cent increase in two years. Michigan average is the highest in the nation —$4,705.

CHILDREN GOING or coming home from church or Sunday school can ride for half-fare in Warren, Ohio, said the local bus company. The five-cent child's fare is good for a round trip.

World News Notes

Who will be Secretary General?

IT HAD BEEN five years since the United Nations was organized, and Trygve Lie was nearly at the end of his term as secretary general. He had been a good man —sometimes maybe leaning over toward the Communists, it seemed. But when North Koreans drove south of the 38th parallel on June 25, Mr. Lie used the full strength of his position in favor of United Nations resistance to the attack.

So the Soviet Union was absolutely opposed to giving Mr. Lie another five-year term as UN secretary general. The United States was equally determined to keep him in office. His courage in the Korean affair should be rewarded.

The Soviet Union could prevent the Security Council from naming Mr. Lie for a five-year term. Seven votes are necessary for election in the Council. The General Assembly itself might decide to extend the term of the secretary general beyond the five-year limit, and keep Mr. Lie in office that way.

The Soviet Union offered the U.S. some strong temptations: it would approve Gen. Carlos Romulo of the Philippines or Dr. Charles Malik of Lebanon as secretary general. Both men would be highly acceptable to the U.S.—under different circumstances. This time it had to be Mr. Lie or nobody.

Will India love China

INDIAN PREMIER NEHRU was trying to be a friend of the new Chinese Communist government. India had been among the first to give full diplomatic recognition to the new government. India had tried to persuade the United Nations to let the Chinese Communists take the place of the Nationalists in the UN.

This month the situation might be changing. Chinese Communists had announced that their troops were invading Tibet, India's neighbor. Nehru had sent China's Mao Tse-tung a strong protest, expressing "surprise and regret." Friendship for China would be severely strained if Chinese aggression turned sharply in the direction of India itself.

No deal with Russia

FROM RUSSIA'S Mr. Molotov had come a four-point plan for an East-West agreement on Germany. U.S. Secretary of State Dean Acheson ripped up the four Molotov points as fast as they came.

1. Germany should be wholly "demilitarized" and transformed into a "peace-loving, democratic state," proposed Molotov. "Western Germany lies totally disarmed today," replied Acheson. It is the Russians in the East Zone who have been arming the Germans.

2. Germany should be restored to a peace-time economic level, the Russian proposed. Americans have already spent billions to put Germany on a stable, self-supporting basis, and the Kremlin has done everything possible to block these efforts, said Acheson.

3. A treaty of peace for Germany should be written immediately, and occupation armies withdrawn from Germany within a year, said Molotov. How can a treaty be made when there is no government for the whole of Germany, asked Acheson.

4. A constitutional council, consisting of an equal number of West Zone and East Zone delegates, should plan a future German government, said Molotov. "Should the 18 million captive Germans of the East have equal representation with the 47 million free Germans of the West?" asked Acheson.

World police force

NEXT TIME someone tries to break the eace, a world police force may be ready o spring into action at a few days' notice. Six weeks after war began in Korea, nly U.S. ground forces had arrived to attle the aggressor.) Plans were being onsidered in the UN General Assembly or creation of a UNAF. Seven nations ushed a proposal to require nations to armark trained troops for UN use.

Delegates argued heatedly about re-amping UN machinery to deal promptly with future aggressors. Many wanted to ut teeth in the Assembly to allow it to ush troops anytime, anywhere. They new the Soviet veto could hamstring ecurity Council action in another crisis.

Russia's Andrei Vishinsky objected to ny changes in the UN structure. He vanted the Security Council to have the ast word regarding UN forces. But others vere skeptical, remembering Korea. Said Britain's Bevin: "We must not leave hings to chance like that again."

Smaller nations differed. Sweden's Osten Unden claimed his country's constitution forbade sending troops abroad except for national defense. India held back, saying creation of an international army was the wrong approach to the peace problem. Panama offered itself as a base for international military training.

Silencing the Voice

RED GOVERNMENTS behind the Iron Curtain found a new way to throttle the Voice of America. Its "demoralizing" western propaganda had been blamed for causing food panics, inciting treason. By building "people's" radios without short-wave bands, they made sure no one could listen to foreign broadcasts.

Latest step was taken in Hungary. The Post Office Department offered, free of charge, to remove short-wave bands from private radios. It was not safe to refuse.

Many still committed the crime of listening to western broadcasts. Ordinary Czechoslovak radios numbered 2,250,000.

Statistical error

IN NEW ZEALAND the Parliament debated a bill to make the death penalty legal again. For nine years no criminal had been sentenced to die. Backers of the bill claimed that the number of murders had increased since 1941.

Those who opposed restoring the death penalty said that in interpreting the statistics allowances should be made for the unsettled war years when men's minds were disturbed. They said the number of murders has gone down in the last two or three years.

The only country in modern times which has ever resumed the death penalty after once outlawing it was Mussolini's Italy.

Tainted

WHAT HAPPENS to Russians who have been exposed to living conditions in the West? The Kremlin takes a lot of time and trouble to keep wrong ideas from getting loose among its citizens.

Returning prisoners of war were put through a regular quarantine unless they were proved Communists. Formed into exclusive units of workers, they were sent to the mines of the Donetz Basin. Russian civilians in eastern Germany who could not prove that they had been brought there by force were moved to villages and camps in far northern Russia.

Even occupation troops were not exempt. Those who unwittingly picked up "bourgeois" ways had to get rid of them quickly. A family returning with too many German gadgets was broken up. The son was sent to reorientation school, the father and mother to factories a thousand miles apart.

Washington

Finances and Responsible Government

BEFORE THE CONGRESS adjourned for the fall campaign Congressman Edward H. Rees of Kansas made a graphic talk on the present status of the government's financial obligations and its future money policy. The House had just approved appropriations of $59.5 billion to finance the operations of the Federal Government, beginning July 1, 1950, to June 30, 1951.

Mr. Rees pointed out that every man, woman, and child in the United States, if he pays his share, owes the government $400 for carrying on the federal activities for one year. Every family would pay $27 a week for expenses of the government.

Of this $59 billion, about $32 billion are for the defense of the country. The remaining $27 billion are for non-defense items, of which $6 billion is in fixed charges, such as interest on the public debt, which today amounts to $267 billion. It is estimated by treasury officials that the revenue for the year will be approximately $37 billion, leaving a deficit of $22 billion more to be added to the federal debt.

Along with everybody else, Mr. Rees believes that necessary expenditures for the purposes of national defense must be taken care of, but the non-defense spending is bound to result in greater inflation. The average person, especially the wage earner, will feel these additional billions in the increased prices for the necessities of life.

The "Washington" comments are written in alternate weeks by Dr. Blackwelder, pastor of the Church of the Reformation, Washington, and by the Rev. Robert Van Deusen, Washington representative of the National Lutheran Council.

Irresponsible government

DAVID LAWRENCE, a trusted student and observer of government, wrote feelingly and sharply in his *United States News* about "irresponsible government." He is talking about our highest officials who are the policy makers.

A number of faces flashed in my mind as I read those words several times—"irresponsible government." Who are the people who really keep this government of ours going? Who carry the detail loads?

I had not the remotest notion of the real answer to those questions until I came to Washington. I am thinking of two men, both of them very personal friends, who represent the highest type of government career men. So many appointive positions are merely political window dressing, while the responsible work is done by such men as these two.

One was the late Mr. Henry A. Hesse, for 45 years in the Civil Service Commission where he was "Chief of the Division of Investigation and Review." He achieved a status of the highest trust. The other man is Mr. William J. Steiner who retired a few weeks ago after 42 years in the federal service, with 34 years at Internal Revenue. In another's word, "More than any other one person he incarnated the Bureau of Internal Revenue. He *was* the Internal Revenue." He was "Technical Advisor to the Commissioner." Mr. Steiner's mastery of the intricacies of the whole income tax field was amazing. Gentleman, mathematician, and public servant.

Men like Henry A. Hesse and William J. Steiner hold this government together when political parties come and go.

—OSCAR F. BLACKWELDER

Place: An iron-curtain country in eastern Europe. Time: A Sunday morning in October 1950. (This is of course a story, but it is exactly true to facts as they are—written by one who was expelled from Czechoslovakia)

MEDITATION OF A PASTOR ON SUNDAY MORNING

By J. IGOR BELLA

IT IS SUNDAY MORNING in the town of B. somewhere beyond the Iron Curtain. Pastor H. is in his study. It is his custom to retire to his study half an hour before the divine service. Today he does not feel well. He has not been feeling well for a long time.

Something similar to what has happened to the other pastors has now happened to him. He is not sure whether his conscience is clear. He is in a dilemma. Every day he is forced to make decisions which imply the questioning of his loyalty to God. His mental discomfort is accentuated today because he attended a pastoral meeting last week.

He is thinking about that meeting now. It was a "controlled meeting." All these meetings are controlled now. The authorities take care that nothing is said which would be disparaging to the new regime, the new Communist religion. Everybody has to watch what he says. And who knows whether his best friend might denounce him to the authorities as a person who is lacking in enthusiasm for the "people's democracy"?

It is a good thing that one has learned who the government informers are. So at the meeting only the generalities and abstractions were discussed and such matters as have absolutely no bearing on the present-day situation. This is the attitude of the party. Christianity must be put into a Ghetto. Its tenets must not influence life at all. If they do, it is already considered politics. So where does one stand in this situation?

WHAT CAN A PREACHER SAY?

AND THEN ANOTHER thing happened at this meeting. Brother K. suddenly proposed a resolution against the intervention of the Americans in Korea. It had strong words in it, calling the Americans gangsters and killers of children, as persons who are intent on war and against peace. It condemned the American churches for letting themselves be used as tools of capitalist imperialists.

Brother K. is a member of the Communist party. Obviously he was told to force this resolution through. It is strange that the party on one side wants to isolate the church, on the other side it expects it to support Communist policies. When the

Dr. Bella, a native of Czechoslovakia and for many years a pastor in the United States, is now on the staff of the Lutheran World Federation

resolution was presented the brethren kept quiet for a while. No one wanted to speak for it and everybody was afraid to speak against it.

The thoughts of the pastor continued. We really know better. We know that Americans did not provoke the war. We know that they are not gangsters. All the clothes my children have came from America. American Christians sent us penicillin when the youngest was ill. We are getting help from America even today.

Still the resolution was unanimously accepted. Accepted? The president declared the decision unanimous. No one raised a protest. All of us remembered brother S. who was sent for re-education (concentration camp) for three months because he raised a protest in a similar situation. I did not protest either, I did not dare. It might have meant prison and throwing my wife and four children on the street. Where the state controls you not only politically but economically, it is difficult to protest.

But my conscience feels bad just the same. No, I did not protest. I remembered a young man in my congregation whom I buried last week. He was taken by the security police for interrogation and, according to the official report, committed suicide in prison. I remembered my colleague, a fellow minister, who was also taken by the security police. His family does not know anything of his whereabouts for the last few months. His wife is losing her eyesight on account of the terrific nervous tension. Yes, I remembered all this and I did not protest but my conscience is . . . I know I have a conscience.

THE BELLS BEGAN to ring and the pastor remembered his sermon. He was well prepared to preach. He went over his sermon again and again to find whether there was anything in it that might be interpreted by the political police as bourgeois and treasonable. Only last week, after the morning service, somebody called up his wife: "Oh, what your husband said in the pulpit today! I am sure he will be put to jail for it." And his wife was scared all week. When she heard heavy steps outside the door she always thought it was the security police coming for her husband. Security police! It is because of the security police that we have no security.

Yes, he went over his sermon carefully and left out all references to sins that the present regime is especially indulging in, such as lies, hypocrisy, stealing of property. He left out all references to too much reliance upon God, references to Satan (because the political police might say: "You mean by Satan the Communist party"). He left out references to the spiritual nature of man, references to freedom and dignity. Yes, the Christian message implies all these things but one cannot say them openly. The government informer listening to his sermons might consider them political.

Who would have thought a few years ago, thought the pastor, that such things would be necessary. The freedom to write sermons is gone. One does not think any more what the Scripture text says but what a Communist party member would think the text ought to mean. The freedom of interpretation is gone. Perhaps the greatest danger to Christianity in the Soviet sphere is that we are turning down the Christian message to the Communist conception of what the Christian message ought to be.

THE BELLS STOPPED ringing and the pastor went into the church. From around the corner could be heard the sounds of music of the Communist youth parade.

The church, in spite of everything, was ull. It is always full. People crave eter- nal truths more than ever. This—worldly eligion—cannot satisfy them.

The beat of a Soviet military march there was a young people's convention going on) interfered a little with the sing- ng of the old religious melodies but the eligious melodies eventually predom- nated. As the pastor opened the Bible, ne saw the police informer as he was sharpening his pencil, ready to note any- thing anti-Communist in the sermon. The informer is an ex-church member, dis- ciplined by the church a few years ago. Now he is always looking for trouble.

The pastor went on with the reading of the text. It was from the Sermon on the Mount: "You are the salt of the earth; but if the salt has lost its taste, how can its saltiness be restored" (Matt. 5: 13). As she read it—tears filled his eyes.

Clean-up Day

When I clean neglected corners, especially bureau drawers and closets, it is my custom to empty them completely. As I replace the contents I sort them carefully, discarding useless things which have accumulated, making room for things of value. When I start applying my clean-up technique in the church office, I'm sure to get a loud protest from the sexton. He helps, but such exclamations as, "You are not going to pull it all out!" and "Now, Miss Gartelmann, you know you are going to put everything back again!" shows that he believes I am causing him a lot of unnecessary work. When the discard produces box after box of left-over leaflets, bulletins, and tracts, he always admits it was the right thing to do.

What a familiar pattern this is to the heavenly Father. He comes to us time after time in the Word and the Sacraments, asking that we empty our hearts and souls of all that is unclean and unnecessary. We are reluctant to make the effort. It is so much easier to give excuses, merely to clean the surface. We forget that Christ said, "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." —Mildred Gartelmann

Our chief concern (as Protestants) is not to show how we differ from Romanists, but to indicate in clear and unmistakable terms just what it is we do believe. . . . The big problem that Protestantism faces in our day is not the immorality and defection of the Roman Church but inner confusion as to what the Christian faith is all about, on the one hand, and laconic indifferentism nourished by our contemporary secular- ism, on the other . . . The way in which the Reformers won their follow- ing was by showing in doctrine and life that Protestantism is true Chris- tianity. . . . The recapture of that positive creative note is the crying need of our day.

—Hugh Thompson Kerr in *Positive Protestantism* (Westminster)

Everybody Helped Make a Movie

By HENRY ENDRESS

All the people in Arendtsville (population 480) assisted the actors and cameramen in filming "For Good or Evil"

THINGS ARE NORMAL again in Arendtsville, Pennsylvania.

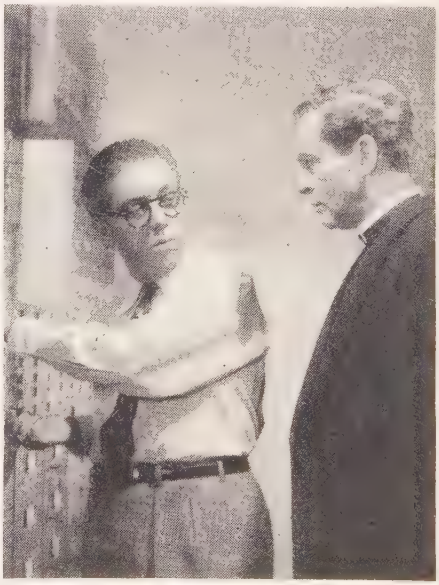
Pastor Robert C. Schiebel is shepherding his congregation rather than tending a group of actors and movie technicians. Mrs. Schiebel plans her housework without worrying that a cast and crew of 30 people will move into the parsonage at a moment's notice.

Arnold Orner is back at his cashier's desk in the Arendtsville National Bank. Customers are making deposits and withdrawals without doubling as actors. Ernest Bushman, the burgess, is in his white apron behind the counter at the Community Food Store. No longer does he have to run up the road and pull the fire engine out of the firehouse, or lend-lease some of his employees.

Walter Frederick is in his overalls, milling the flour. Mrs. Anna Allison is in her own kitchen, cooking for Clyde and Bob. Elaine Taylor is punching the keys of the bank's adding machine. Her dreams of New York and Hollywood are fading out into just a pleasant memory.

TRAFFIC RUNS WITHOUT interruption through the main (and only) intersection. Ed Bower and Alvin Budd aren't blowing whistles at cars and trucks anymore. Rex Bailey isn't bellowing "QUIET!" And the mechanics over at Warner's garage can pound away at bent auto fenders to their heart's content.

In his free time these days, Dr. Raymond Hale, one of the town's two physicians, invites in the neighbors, sets up his screen and 8mm projector, and shows his hour-long film of all the things that happened in Arendtsville in those 11 memorable days when the United Lutheran Church stewardship office and Cathedral Films of Hollywood came there to produce the 1950 stewardship film, *For Good or Evil*.



PASTOR FACES BANKER IN VAULT
"What's all this money for?"

Arendtsville, just eight miles northwest of Gettysburg, was selected as the "movie set" for the motion picture because it fit the story in almost every detail. It was a small rural town, bank at the main inter-

THE STREET WAS THE MAKE-UP ROOM
"Wow, a real movie actress," said the small boy

section, Lutheran church two squares away, orchard country, hills, farms, tree-lined streets, houses with a lot of character, and people who overwhelmed you with a willingness to help.

So, early morning, June 15, there rolled into this town of 480 people a bus, several trucks and passenger cars, and a movie cast and a technical crew of 30 persons. Then, for 11 days at least, phrases like "Let's hear the dialogue, boys" and "This is a dolly shot, Jack" drowned out the traditional talk such as "We're haying up at Raffenspergers today" and "What are apples selling for in New York today, Arnold?"

THE MOTION PICTURE, *For Good or Evil* itself, is something totally different in religious films. It tackles the subject of *money*, the possession many men covet above all others. It asks the question: What is money? . . . What are the various mistaken attitudes toward money? . . . What are the uses and misuses of money? . . . And, most important of all, what is the Christian concept of money?

The film delivers answers to these questions through a dramatic story of a doctor, a banker, a farmer, and farmer's son. You know the story is true because in its words and scenes, every man will discover something of himself. It is a blend of incidents and experiences gathered from many sections of the church.

The film has special power, too, because it is so real. Not one scene was shot in a Hollywood studio: all of it at Arendtsville. It has, as a result, the feel of a real town, real homes, real people, real situations.

For Good or Evil is, primarily, a film for adults and young people. It can be used to advantage in Sunday school, of course—if there is (1) a briefing before the showing, and (2) a discussion after the showing. This film will do more than

SHOOTING IN THE BANK
Visitors watched camera being focused

make a difference in giving; it will bring a new concept of money to many people.

THE FILM STORY takes place in the fictional town of "Rock Bridge," but to make it true to life, the people of Arendtsville allowed the camera to go into their homes, church, school, bank, streets, and farms. They even took part in the film itself. Only seven professional actors were brought to Arendtsville for the leading roles. The rest of the cast—bit players and extras—are the people of the town itself.

Michael Whalen, well-known character actor, was brought from Hollywood to play the role of Pastor Robert C. Davis. He is the key figure in stressing the Christian concept of money and gives an extremely effective performance.

The rest of the professional cast consists of New York radio-television actors. Guy Wallace, son-in-law of an Augustana Lutheran pastor and a headliner from the "Ma Perkins" and "Kraft Theater" radio programs, plays the role of Norman Harper, president of the Rock Bridge National Bank. Humphrey Davis, an active Lutheran layman and feature player of "Cavalcade of the Air" is the farmer, Sam Williams. Gene O'Donnell from the cast of "Another Part of the Forest" is Doctor Edward Spencer. Jean Hayworth, aunt of Ginger Rogers and Rita Hayworth, played the role of Martha, the farmer's wife.

The young people, Fred and Marcy Williams, are Shirley Eggleston of "The Aldrich Family" and Jack Manning of "Theater Guild of the Air" who is currently appearing in the New England road company of "Finian's Rainbow."

AND NOW the Arendtsville "actors": Pastor Schiebel of Arendtsville's Trinity Lutheran Church was "Pastor Lewis" in a baptism scene, while Mrs. Schiebel was "Mrs. Martin," mother of the bride in the

HOSPITAL SCENE
In near-by Gettysburg

wedding scene. The church council in the film is the real church council of Trinity Church.

All employees of the National Bank of Arendtsville play themselves in the numerous bank sequences, excepting Arnold E. Orner, the cashier, who appeared in the church council scene. Top-notch performances were turned in by David Houck, assistant cashier, and Elaine Taylor and Olive Bushey, tellers.

One of the most dramatic scenes was "shot" at the Annie M. Warner Hospital, Gettysburg, with several hospital staff members in the scenes. Shirley Eggleston, according to the story, is seriously injured in an auto accident. She is rushed to the hospital. She undergoes an operation, and finally we see her in her hospital bed receiving a blood transfusion and oxygen.

Dr. Hale, who acted as supervisor for all these scenes—in addition to photographing them with his 8mm home camera—saw to it that every detail was correct. Shirley actually took oxygen so that the gauge on the tank would have the correct reading! Dr. Hale also appears in the scene, along with actor Gene O'Donnell, as an "out-of-town" specialist.

TEEN-AGE DOUBLES were needed for three of the middle-aged actors, so, three boys were carefully selected from the student body at the summer session of Gettysburg College. After a careful "matching," Philip Leadbetter, Robert Fusmer, and David Dickson were selected. After one day's shooting, Dave had to return to his New England home, so, William Gadfelter was drafted to double for the double!

The Arendtsville people were magnificent in their co-operation. Nothing was too much for them. We had to feed our crew of 30 on location at noon each day. Immediately the women's Sunday school class of Trinity Church set plans in motion to serve the luncheons—for 11 days straight! How Mrs. Allison and her ladies did feed us!

The townspeople did handspins to reshuffle their own plans and programs to fit in with our rather hectic shooting schedule. It was a perfectly good schedule turned topsy-turvy by such problems as: no sunshine when we needed it . . . Hollywood equipment stalled in a storm at Lima, Ohio . . . other Hollywood equipment placed on a wrong train in Chicago . . . mechanical trouble in new camera and sound equipment!

But Arendtsville took it all in its stride.

We planned to shoot all scenes in the bank Saturday afternoon and Sunday when the bank was closed. As luck would have it, however, we hadn't finished by the time the bank opened again Saturday evening at 7 o'clock.

OLD CLOTHES CAME BACK IN STYLE
Women dressed in things they had saved from 1924

MODEL T WAS IN GOOD RUNNING ORDER
1923 Ford was borrowed from Grandpop Reiss

"Don't worry about it," said Arnold Orner, the cashier, "shoot while the bank is in operation."

So, while customers came in and out of the bank, the shooting went on in the vault and along the tellers' windows. Customers became part of the scene!

For a 1924 sequence, there was a need for extras wearing the 1924 waistless, knee-high dresses and the bucket hats. Remember them? Mrs. Schiebel, the pastor's wife, had the townspeople rummage through their attics for these costumes. When we were ready for the scene, there was a whole crowd of ladies and men in the proper costumes before the camera. And what's more, Grandpop Reiss from Bendersville, came along with his 1923 Ford.

There are many examples of special help from Arendtsville and from the folks at Gettysburg and Biglerville. How we'll remember the key leadership offered by cashier Arnold Orner, Pastor Schiebel, Burgess Ernest Bushman, and church council president Walter Frederick! But, certainly, the height of co-operation was reached—

One morning we needed a strap for some school books. Who has a strap? "I'll get one," yelled a lady from the crowd. She ran into a near-by house and, a few minutes later came out with the needed article.

About two hours later this lady came looking for the strap.

"I need it right away," she said. "It's my husband's pants' belt; he can't go out until I get it back to him."

As always, our ULCA film production work was opened with devotions. Before the first scene was shot, cast and crew assembled before the camera and, after a few words by John T. Coyle, director, and Henry Endress, executive producer, Dr. Ralph Heim of Gettysburg Seminary

Fred Williams Was a Thief
His father couldn't help him

read a scripture lesson and led in prayer.

Cast and crew had to work all day one Sunday since it was necessary to do most camera work in the bank while it was closed. Because these people could not go to church, it was arranged that the church should come to them. At 8:15 Sunday morning, Pastor Schiebel stood in the center of the Arendtsville bank. As all members of the production unit stood around him, he read the scripture lessons for the day and prayed, asking God's blessing on this work.

As a final gesture of Christian fellowship, the church council and congregation of Trinity, Arendtsville, held a picnic at Caledonia Park for the cast and crew. Again and again, as they shook our hands and thanked us for the thrilling experience that had come to Arendtsville, we asked ourselves, "What more could these people do for us? They certainly have done everything!" For all of us from the ULCA stewardship office and Cathedral Films, it was a memorable experience in stewardship.

But Arendtsville has one more exciting time in film production before it. On Sept. 21 the film, *For Good or Evil*, had its world premiere in the Arendtsville Fair Ground auditorium. There were two shows—one at 7:30 P.M. and another at 9 P.M. That hall built for 1,800 wasn't big enough for just one performance.

REPLY FROM THE BISHOP

By GEORGE N. THOMPSON

Man who opposed the wartime Quisling government in Norway (and was imprisoned as a result) answers questions about present-day conditions in his native land

EIVIND BERGGRAV, the bishop of Oslo, was in the news again last month. He announced that he is about to retire. In his homeland, Norway, the respect which people have for their leader of the war years increases as time goes on. They read with interest his statements on pertinent subjects of the day.

Not long ago Bishop Berggrav was interviewed by a Norwegian newsman. The interview gives us insight into some problems which concern the Norwegian people and the church of Norway today. This article reports the result of that interview.

QUESTION: It is said that church attendance is declining. A small part of the adult population goes regularly to church. That seems to imply that the church is not able to satisfy completely the religious need of people today. Where does the blame lie, or what can be done to change this situation?

ANSWER: Church attendance has not declined to any extraordinary degree. It seems to have declined less than attendance at other meetings and lectures on cultural and secular interests. People will no longer sit and listen in such a manner that they are required to think. Either they want to be entertained without personal exertion, or they want physical

LAST ORDINATION

These are the last Norwegian clergymen to be ordained by Bishop Eivind Berggrav. Although only 66—four years short of required retirement—the bishop is obliged on account of poor health to give up his place of leadership in the Church of Norway

ictivity. The church can't follow either of these paths.

QUESTION: Many maintain that the ministers speak a language which we cannot understand. They say preaching of dogmatic Christianity makes little impact upon people today. If this is correct, shouldn't ministers improve their preaching?

ANSWER: We ministers certainly have always "preached a language" which is not the jargon of the day. We can't change the word that has been given to us. I don't believe that we should add to it in order to get more talk and less of God's word.

It is even more necessary today, however, that we speak to people as human beings and drop our exalted pulpit tone. The Christian cliche is neither God's word nor natural human speech. I do not think that what they call "religious need" will be better satisfied if we preach anything else than the power-filled Gospel story.

QUESTION: Shouldn't theological studies be revised so that the candidate for the ministry has better knowledge of his own time and its problems? An example of that might be more study of psychology, practical philosophy, and current literature.

ANSWER: Certainly theological studies ought to be revised. For more than ten years at our bishops' meetings we have been concerned about this, but in vain. The theological students in both faculties last year presented well-motivated proposals, but it seems that all of it hits a stone wall.

QUESTION: What do you think of the question: women ministers?

ANSWER: I think it is wrong to raise this as a theoretical question and make it sensational. The place of women in con-

gregational work has become quite different today than it was 30 to 50 years ago. But it must come from the congregations' desire and from actual need that the question of co-operative work should be taken up. The bishops appointed a committee in 1936 to develop a policy for the future. As a result of its work an approach has been opened whereby women receive the same right as men to perform church work without being ordained.

QUESTION: How is the work of the World Council of Churches going? What special world problems does the Council have now? Is there any prospect that the Roman Catholic Church will go along?

ANSWER: The World Council of Churches is more engrossed by the new millions in the Far East ("the young churches") than by the West's old world. Here in the West there are two things which occupy the Council: opposition between the two mighty powers, and the opposition between church loyalty and the thought of unity. In addition, a main point has been to help hundreds of thousands of displaced persons and refugees. Here the churches work well together with the UN. There is no prospect that the Roman Catholic Church will go along. But there has been revealed a clear split between the desire of Roman leadership and lay Catholics. Nothing is happening for the present in this domain, but the best always occurs quietly.

QUESTION: Do you see any possibility that Christianity or Christian principles can exercise influence on social conditions back of the iron curtain?

ANSWER: I see a possibility because there is so much genuine Christian life both among individuals and congregational groups. It is proved true in the countries back of the iron curtain that during oppression Christianity as a personal power becomes more intense than in "good days."

QUESTION: Can you put in a sentence or two your thoughts at the half-century mark?

ANSWER: It is enough to do to see one's duty. The last 50 years have in my judgment not brought us far. It is as though our generation is a war generation. We lack a long-range view. The task is to do our duty and to take each day seriously, as people do who work in a long tunnel. But we will come out into the day, sooner or later.

WHAT IT MEANS TO SAY THE CREED

WHAT WE cannot expect to happen is that our characters are going to change through our holding an opinion which we keep somewhere in a pigeon-hole of the mind merely to be brought out on demand. You say the Creed; the words, "I believe in God," do not mean, "I incline to the opinion that in all probability there exists a Being who may not inappropriately be called God." You mean, "I put my trust in that union of power and goodness." You mean, "I undertake to live as if things were so." If you do not mean that, you ought not to say the Creed.

WILLIAM TEMPLE in *Christian Faith and Life* (Macmillan)

DON'T FORGET ANYBODY

By J. RUSSELL BOGGS

Those who are kept away from church by illness or for any other reason are especially eager to share in worship and fellowship with the congregation

WHILE I WAS in the ninth grade in high school I was afflicted with a serious disease. For months after returning from the hospital I was confined to a wheelchair. During those months of convalescence the moments I treasure most are the ones when Christian friends called.

The Luther League had worship programs at our house. The pastor called. Schoolmates would stop in for chats. But the one thing I missed most of all was hearing the Word of God preached on Sunday mornings. It was then I wished for a recording of the Service from my own church to help brighten shut-in hours.

Through the years I hoped that some day this would be a reality. In our parish, Cedar Grove Lutheran Church, Leesville, South Carolina, the Sunday school purchased a wire recorder with three spools of wire. The home department superintendent and her assistants plan programs and record them. Visitors carry the program into the homes of cripples, invalids, those ill for a short duration, and that group of people who are unable to attend church because of age, the shut-in.

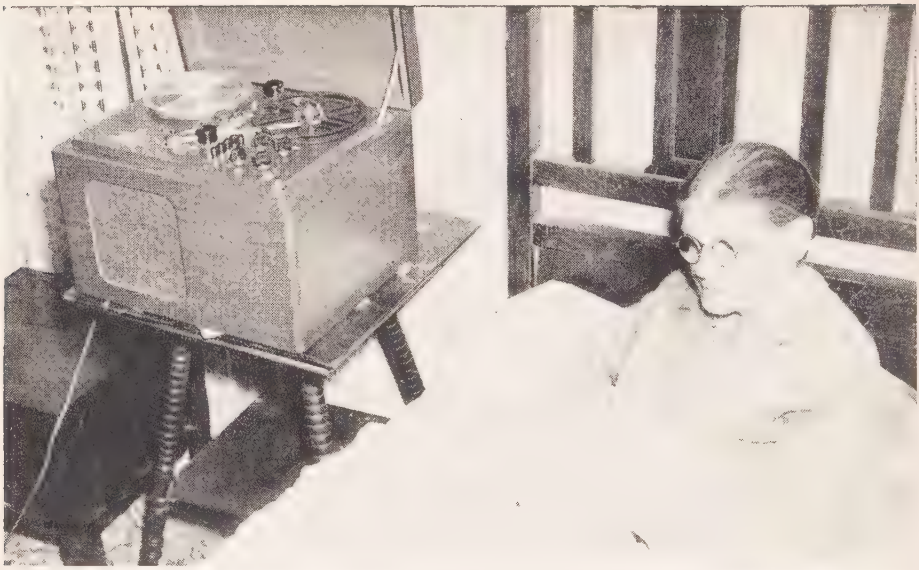
THE FIRST VENTURE in using the recorder was a year ago when the parish education committee was planning for the congregational Bible school. The question was asked, "What shall we have for the shut-in?" We decided to rent a recorder and record a Bible study on the general theme of the school. The choir participated in singing hymns of faith.

THE TRIP BEGINS

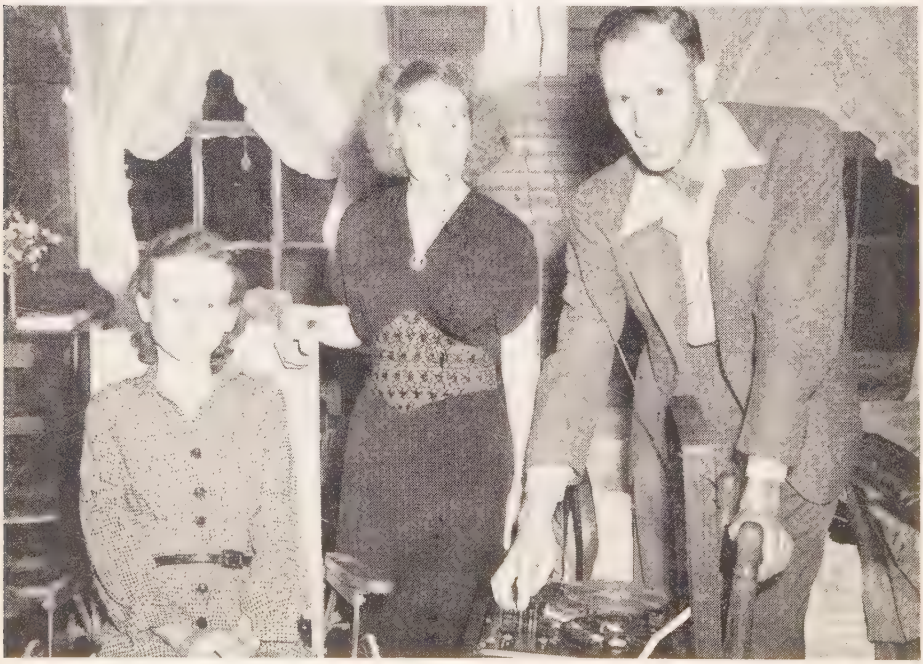
Miss Frances Seastrunk and Mr. Leroy Oxner leave Cedar Grove to call on members of the home department. Twenty-five homes are visited regularly

During practice for the Christmas pageant, the superintendent came to me asking if we could record the pageant for the home department. The cast was asked to come early the next evening, and with a little revision and a few cuts here and there to the pageant, it was recorded and none of the effectiveness lost.

The Rev. Mr. Boggs is pastor of Cedar Grove Church in Leesville, S. C.



First visit is to an elderly semi-invalid, Mrs. Mattie Hendrix, who hears the playing of the "Message from the Friendly Church of the Open Door" in Cedar Grove



Next stop is to see Miss Evetta Shealy who was crippled by polio when she was eleven. Disregarding her lifetime affliction, she is always a very cheerful Christian

The home department is able through use of the recorder to carry all special programs and many of the regular services to the homes of the shut-in. Special equipment is being installed, including microphones, amplifier, earphones, and time clock to make the recordings better. A special amplification set with large speakers is being placed in the tower of the church, so that each evening at six when the chimes are played all those within a radius of seven miles of Cedar Grove may hear the music and pause where they are for quiet meditation. This is being made possible through the gift of Mr. J. Ansel Caughman, a member of the church council, and Mr. Howard S. Hite of West Columbia, who is making a gift of free installation.

THE HOME DEPARTMENT also keeps reading matter rolling into the homes of the shut-in and to the students away at college. Each week the church bulletin, meditations, and other literature reach their residence. And for all these things members of the home department express "their thanks to Almighty God for the Church of Jesus Christ and its ministry to the crippled, shut-in and those away from home."

It may truly be said of this department, "I was sick and ye visited me."

THE SHUT-IN COME TO CHURCH

By MARY ELIZABETH SHOCK

It's possible now and then by special effort to bring to the church many of those who are seldom able to come. These rare voyages to the House of God are thrilling

ONE SUNDAY afternoon in May a 4 o'clock vesper service was a great event in Salem Lutheran Church, Lebanon, Pa. Pastor A. Charles R. Keiter had announced that the service was arranged especially for the older members of the congregation. Those listed as the shut-in were to be included. By phone and personal visit preparations were quickly made. Friends and cars stood ready.

To the shut-ins, after a year or more of enforced absence, a journey all the way to church meant quite a departure from a program which seldom includes more travel than up and down the stairway once a day. When they arrived they found that everything appeared wondrous and new from the sight of the late afternoon rays of the sun, piercing beautiful stained glass windows, to the vastness of Salem's Memorial Chapel, which seemed to have added width and length.

Both junior and senior choirs, together with talented instrumental soloists, presented music that will be long remembered. The sermon was specifically intended for these people who are so cut off from the fellowship of the congregation.

All too soon rang out the postlude on the organ, signaling the end of a perfect afternoon. Not quite the end—for there was another surprise, an auto ride to familiar beauty spots along avenues of tall, straight trees, Pennsylvania's pride.

The end of the afternoon came. All sat in deep thought. Whom should we thank? To whom express appreciation? The answer was quite clear. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"LORD, HELP ME DO MY BEST"

By ANNA LOUISE ARNOTT

A STORY ABOUT A WOMAN WHOM GOD LEADS

BESSIE ALEXANDER, the cleaning woman, wakes in her scantily furnished three-room home. An early pink light gilds the brass bed poster. Through the open door to the living room, she sees it gloss the sharp, thin features of Donald, her crippled 18-year-old boy still asleep on the day-bed.

Before any worrying or complaining thoughts start to buzz in her head, Bessie kneels to talk to the Lord.

"While we've been sleeping, you've been watching. I thank You for keeping Donald and me through the night."

She likes to begin her day with a small gift of thanks to the good Lord who gives always—even when others are sleeping. Never, Bessie hopes, will she be one to awake and immediately bother Him with words of "Give, give."

SHE WASHES THOROUGHLY in cold water. Cold water makes the new morning get inside her skin. She rubs olive oil over her caloused feet, her thin, muscular legs and her round, strong arms. Her arms and her feet are her tools, and Bessie takes good care of them.

DRESSED in starched cotton, Bessie perks coffee and watches eggs bubble while she pours hot soup into a thermos for Donald's lunch and cuts him dainty sandwiches like the ones she has seen "her ladies" make.

She and Donald breakfast at a small table beside his couch.

"Little Elsie will be hiding when I get there." Bessie's mind is already in the home where she works today. "I'll have to go upstairs and look under the beds."

"Mom," Donald's soft eyes are on her face. "Guess who's the main character in the story I'm working on."

"Why—some general or president or ich—"

"Nope, it's you."

"What do you mean?" Bessie starts learing the table. "What could you write bout me?"

"Lots of things." Donald smiles se-retly, but in his voice she feels him lov-ng her. "How when you lay clean sheets n people's beds, you say it's like blessing heir sleep and—"

"You better write of somebody great, eople want to read about—like in the novies." Bessie sets the dishes in the ink to be washed at night. She jabs a in into a floppy hat and takes an old urse from the kitchen shelf.

Now she kneels next to her bed again.

"Lord," she asks, "help me to do my est to please those I'm working for oday."

BESSIE HAS TOLD me these details of her ife during the two years she has been working for me.

But she has never mentioned what she hinks or feels as she stands at her bus corner and waves to Donald on his couch next to the window.

Only 18 months ago, Donald—broad houldered and shiny eyed, carrying books nder his arm—had raced for a bus. It was the year after his father had died hat the accident happened.

Somehow, on her ride to work, Bessie must juggle the heavy burden of trouble nto a position so that she can carry it unnoticed.

At nine o'clock Bessie strides into our kitchen.

"What you crying about, honey?" She holds out two closed fists to little Elsie who has scraped her knee. "You tap the one where I'm hiding your hug."

Forgetting her knee, Elsie taps, and it is, of course, the right fist.

ON BESSIE'S DAYS, Jean, our six-year-old, always goes to school skipping. Bessie has told her what pretty letters she makes or how nicely she combs her own hair.

And for me, Bessie's comings erase a feeling of frustration that often accompanies making up a list of housework.

Bessie listens to my list and starts to attack it.

She polishes a window as if she were not only shining a pane of glass but a leafy tree and a piece of outdoor sky.

She starches and irons a child's dress so that, on its hook, it looks as if it were already filled with a plump little girl's figure.

In the yard Bessie hangs clothes. I hear her soft voice and deep laugh as she talks with Elsie playing in the sand box. I see the sun of Bessie's lifted arms, and I wonder at her—the same way I wonder at the new green of spring grass or the first red of fall leaves.

How can she who has so little and who must bear so much, give out cheer and zest?

IT MUST BE THAT she loves her work, I tell myself. And then I remember that Bessie has only one wish for the after-life—that she won't have to be a "cleaning woman."

If she had a daughter, she once told me, she'd like her to be a hostess on a train or an airplane. Obviously she once wished a similar job for herself. All the timetables and maps we throw away she crams into her purse.

If Bessie is not doing what she loves, she certainly accepts her work and does the best she is capable of.

But acceptance, even doing her best, doesn't fully describe Bessie.

"You waxed that floor beautifully," I say to her.

And she answers with her hands on her

hips. "Yes, it smiles up at you, doesn't it?"

She not only does her best, but she is conscious of it and glad and proud.

In her relationships with people, Bessie has the same attitude.

"Don't bother making the rolled kind of cookies. They take so much time," I say.

"I promised the children I'd make their favorite," she says. "And when Bessie gives her word she sticks to it even if her promise be to a baby in a coach."

I HAVE GIVEN a luncheon. I come into the kitchen, and I don't look at the tremendous number of dishes for Bessie to wash. Bessie doesn't look at them either. She tells me how she admires the way I "hostess."

"Along life's stony path," she has told me before, she praises wherever she can.

Just as her proud joy in her work with her hands lifts a small job to importance, her attitude toward people shows not only a liking for them but a way of living with them.

One might think that Bessie is an egotist because she has so much pride. But she seldom speaks of herself and her family. She is so vitally interested in what she sees and hears.

The children are playing "doctor." I see Bessie's lips moving as if she were storing up what they are saying.

I have arranged a party table-setting. Bessie stands before it—admiring, "studying" as she calls it.

Sometimes, when I watch her interests, that range from how to grow lettuce to the story of an invalid's courage, I think that Bessie is making a list of all that is fine and beautiful in her day. It is as if she were weaving a hymn of praise.

RECENTLY I HAVE asked Bessie to stay to be our "sitter" on the days she cleans. Her work is over at five. While we have a light supper, she can rest until we go out. "Have a cup of tea," I say. "Listen to the radio."

No matter what I suggest, she always goes down to the cellar. If the weather is warm, I hear the laundry door being opened and a chair being scraped along close to it. If it is cold, I hear the chair scraping in the furnace room.

The other night I went down to get my husband's hammer.

Bessie was sitting with closed eyes, speaking softly.

Suddenly, as I realized to whom she was speaking, I knew how she is able to be the person she is.

Bessie has a companionship with the Lord. It is He who leads her through her day.

"... *For some reason or other* there are some things which are worth doing simply because of what they are in the moment of their doing, and without reference to anything which is going to be done or left undone by a couple of million other people, and without reference to any question of whether they are going to succeed or fail when judged by reference to their future consequences."

RICHARD ACLAND in *Nothing Left to Believe?* (Longmans, Green)

NO COMPROMISE FOR CHRISTIANS

This week read Revelation 13:1-18

IN OUR STUDY of Revelation 12 last week we observed that the dragon, according to John's vision, has been cast out of heaven in defeat and that he is undertaking a persecution of Christ's followers on earth.

Chapter 13 presents the sequel to Chapter 12. Enraged by his expulsion from heaven and by his failure to destroy either the woman or her seed, the dragon proceeds to use the power of Rome as his agency in the effort to destroy the church and to make martyrs of all believers.

In launching forth on his fiendish plan he stands on the shore of the sea to summon his agent to action (verse 1). Some texts, however, employ the first person, "I stood," instead of "he stood." In that case the reference is to John's position as he watches the beast arise from the sea.

JOHN BASES his description largely on Daniel 7, adding here and there materials drawn from contemporary sources. His chief interest is to present the beast in the guise of Rome, which is employing diabolical designs to destroy the church.

In describing the monster the seer observes that he has "ten horns and seven heads," as does the fourth beast in Daniel 7:7. Usually the reference is first to the heads (12:3; 17:3), but here the reverse is doubtless due to the fact that when the beast emerges from the sea the horns appear first.

As in Daniel, the horns and heads symbolize rulers. They are crowned heads. In the first century Rome had 10 emperors from Augustus to Domitian, but three of these, Galba, Otho, and Vitellius, were insignificant. However, the numbers seven and ten symbolize completeness. Roman emperors assumed "names of blasphemy," or titles of divinity. They accepted reverence belonging only to God (see Acts 25:21).

While the beast embodies the characteristics of the fourth animal in Daniel (7:4-6), he embraces also features of the other three, the leopard, the bear, and the lion. This means that he is the world power, the agent of the dragon, from whom he derives his diabolical rule and authority (verse 2).

ONE OF ROME'S most wicked monarchs was Nero, who had perpetrated a merciless slaughter of Christians in the city in the persecution he initiated in A.D. 64. Following his death there arose a myth concerning his coming to life again and seizing the power. Toward the close of the first century this myth of a revived Nero was very vivid.

What pattern could John find that would be more appropriate for the portrayal of the Antichrist than this belief in the revived Nero current in his day? Readers of Revelation would not fail to understand the import. The beast is no mere man, but a man who has come forth with demonic powers.

In mockery of Christ's death and resurrection (5:6), he was "smitten unto death," but now "his death-stroke was healed" (verse 3). True to his blasphemous character, he accepts worship belonging only to Christ who in his temptation had refused the kingdoms of this world offered him by Satan.

THIS INCARNATION of the devil is the marvel of the age, inspiring worship of Satan and accepting worship in bold blasphemy (verse 4). But, like Antiochus Epiphanes, the prototype of the Antichrist (Daniel 7:25), the beast exercises his power for a very limited period—"forty and two months" (verse 5).

Yet in this brief time of testing he takes a tremendous toll of martyrs. His blasphemous rule involves the whole world, corresponding to the gathering of the redeemed. Everybody worships him with the exception of those whose names are recorded in the Lamb's book of life (see 21:27).

By election the saints are secure "from the foundations of the world," for the atonement of Christ has eternal relevance (verse 8). It matters not whether the expression is modified by "written" or by "slain," the theme is the same. Those who belong to Christ are sealed by the blood of the Lamb and thus they are secure from harm.

Herein lies the crux of the situation, about which the faithful are admonished in familiar terms (verse 9). The monarch is Satan's messiah. He intends to destroy the church by putting to death those who fail to conform to the diabolical demands of emperor worship.

For Christians there dare be no compromise. Yet it is the will of God that they should not resort to force but in steadfast faith accept the martyrdom about to be imposed on them.

AS HIS VISION progresses, John sees "another beast" (verse 11). This one appears not out of the sea but "out of the earth." It has "two horns, like unto a lamb." The reference is doubtless to the twofold authority, the priest of the imperial cult and the provincial official in Asia Minor, where emperor worship was vigorously promoted at that time.

This second beast is the same as "the false prophet" (16:13; 19:20), who coming in sheep's clothing deceives the masses through the wonders he performs under the authority of the first beast (verse 12).

By his artifices he induces devotees to make an image of the emperor. Then employing the art of ventriloquism, he makes the statue to speak and to demand obeisance at the price of death (14, 15). It is at such shrines that miracles and works of magic multiply.

Enforcing his demand on all subjects, young and old, rich and poor, free and slave, he sets them apart, whether they are at the shrines or in the market places, by the use of a trademark corresponding to the seal of the redeemed, the mark of the Lamb. All persons engaged in business transactions must either bear this mark or suffer boycott (verse 17), as did many Christians in John's day for refusing to worship the emperor.

BUT WHAT IS THIS MARK? It is the number of the beast. And that cryptic number is 666 or, according to some variant texts, 616, which presumably spells out some man's name. There are many different views as to the man meant. One suggestion is "Nero Caesar." The numerical value of the Hebrew letters of this name equals the number indicated. Since John is dealing with the current thought of a revived Nero, this interpretation seems plausible.

What the seer sees is a demonic force impersonated by the Roman emperor and his provincial priests and officials. The two blasphemous beasts are the agents of the devil in the attempt to destroy the church. The three taken together, the dragon, the beast and the false prophet or second beast form the "anti-Trinity of hell." At every turn they blaspheme the Triune God. Such fiendish forces Christians must resist in fear and faith.

Personal Problem Clinic

Ancestor worship

QUESTION: My brother is daffy on family history. He's more concerned about his great-great-grandfather's election as dog-catcher than getting a day's work done. It seems that he never ceases to talk about ancestry, especially about one of the flock who was a Revolutionary War soldier. He seems to think that he has inherited some kind of greatness or heroism because of that soldier.

He is so proud of the family name that he lights up whenever he hears it mentioned. Wherever he goes he searches city and telephone directories for his name, and then calls up people or makes calls on them—people who would probably rather not see him.

Someone, unfortunately, once suggested to him that perhaps one of his forebears was of royal blood. He has never forgotten that. He is forever trying to dig up some evidence of royalty or nobility.

He bought a coat-of-arms from some commercial house. It hangs in a prominent place in his living room. Several of his rooms are all cluttered up with photos, drawings, and daguerreotypes of ancestors—some of doubtful authenticity. His wife has to absorb most of the talk, but I get more than a fair share of it.

Is there any cure for this disease?

REPLY: The rewards of this hobby are slight. But it is easy to see how one may get steamed up about it. It can be fascinating, and an enormous amount of time may be spent on it.

But, let's see how the whole thing works. Go back one generation and you have two ancestors, go back another and you have four, and a third and you have eight. And then as you probe further you have 16, 32, 64, 128, 256, 512, 1024. You follow your father's (or mother's) line or name. Soon you discover that you are following one line and neglecting 127, 255, 511, or 1,023. You are doing no more than tracing a name. If you tried to trace your whole ancestry you'd very quickly have an unmanageable task on your hands. Add up all your direct ancestors over a period 500 years and they'll total about 65,000—good, bad, and indifferent.

Note also that names are merely labels —a matter of necessity and convenience. Family names, or surnames, were first used in the eleventh century. Such names were made compulsory in England in the sixteenth century. Family names were derived from occupation, location, personal characteristics, or other sources. They have gone through many changes since that time.

Heredity is a powerful influence, which operates according to definite laws. Whatever good inherent traits one possesses he has in some way inherited. If one could select his ancestors he would have decided advantages. But all kinds of influences have operated to give us our forebears, and they have been of all sorts. One is fortunate if he has had enough of the better type to endow him with better than average powers. For every person who is above average there is also one who is below; there are as many of one kind as of the other.

It is not the part of good sense to become proud or arrogant because of some ancestor who accomplished something. It is a sad reflection on anyone if he is driven to seek satisfaction from the quality of someone who lived one or more hundred years ago. It is a sobering thing to ask oneself just what he himself is accomplishing.

If your brother will think through facts of this type, it may help him to regain a level head.

—EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pa.

Emphasis on Orthodoxy

The Christianity of Main Street. By Theodore O. Wedel. Macmillan. 112 pages. $2.00.

Main Street Christianity is Christianity that exalts ideals and places God "in the background." It emphasizes the moral idealism present in the earthly teaching of Jesus and minimizes the importance of Jesus as Saviour. Main Street Christianity wants to be done with theology and dogma, so it finds no interest in such doctrines as that of the Trinity or of the Atonement. All its interest centers in ethical idealism.

Over against this Christian idealism, which looms so large in our thinking, Canon Wedel places what he calls classical Christianity, which is Christianity based on God's revelation in history. God revealed himself in the Old Testament as God the Father, in the New Testament story God revealed himself as Son, and after the Resurrection God revealed himself as Holy Spirit.

The author argues that Main Street Christianity has selected the shortest phase of God's revelation—the Jesus of the gospel narrative—as the most important phase of Christianity. The revelation of God in history prior to the life of Jesus and the revelation through the Holy Spirit since the resurrection are minimized.

Here are some warnings sounded by the author: "It is important to note that a Christianity which begins as Christian idealism can end as a purely secular idealism which gently drops off the qualifying adjective." Or, "an ideal can become an idol." And this: "A Christianity which substitutes Christianity's ideals for Christianity's God is even now a halfway house to secularism."

Two biographies of Jesus are being read, the author reminds us. One biography looks upon Jesus' life as a success story. An obscure son of an obscure carpenter makes good. This is a "log cabin to White House" version of the story. This, says Dr. Wedel, is the story of Jesus as read by Main Street Christians. The true biography of Jesus, however, is just the reverse. It is not a "log cabin to White House" story, but rather a "White House to log cabin" story. If the principal actor is man, then you have the first reading; but, if the main character is God, you have the other. God *came down* from heaven. This makes all the difference in the world.

This is a provocative book. It will have particular value for those disturbed by the ever-present trend toward secularism. The case for classical—that is, orthodox—Christianity is cogently presented. The basic doctrines of the church: Christ's divinity, the doctrine of the Trinity, and the doctrine of the Atonement, will come to the reader with a new emphasis.

Greenville, Pa.

ERNEST G. HEISSENBUTTEL

This is the Good News

Positive Protestantism. By Hugh Thomson Kerr, Jr. Westminster. 147 pages. $2.50.

This is a clarion call to re-emphasis on the Gospel and to more thorough-going use of it. Why does not Protestant Christianity today make the profound impression on life that it ought to make? The Reformers plunged deeply into the Gospel, and came up with a vital experience of the power of God. Our present weakness, says this Princeton theologian, is largely the result of not having that same positive faith and living grasp on Christ. Dead orthodoxy on the one hand, and careless indifference to divine truth on the other, have enervated the living faith.

"We must be crystal clear as to what the Gospel is." Its very heart and center is in Jesus Christ, for God was working in Him for man's redemption. These are the glorious affirmations of the gospel of grace. The act of God whereby man can become a new creature in Christ is truly good news.

In this is the heart of preaching, and the dynamic for evangelism. "Evangelism is

essentially a *transmission* of the gospel from one person to another." Why is there so much more talk about it than doing? Is it because people don't actually have it to transmit?

"The Gospel is the secret of the tomorrow of Protestantism." By our deeper faithfulness to it, or lack thereof, will success or failure result.

This is indeed a rich, stimulating, splendidly evangelical book, with a multitude of good things. To both pastors and laymen (who will find it clearly written, not difficult) it is heartily recommended.

Columbia, S. C. HAROLD L. CREAGER

Story Sermons

The Teakwood Pulpit and Other Stories for Junior Worship. By Alice Geer Kelsey. Abingdon-Cokesbury. 159 pages. $1.75.

While this book will not make any change in theological thought and does not tell the world what to do in the event of atomic warfare, it does have lasting significance. Any book today that helps the church to work effectively with junior-age students is important. The book should prove invaluable to the church-school teacher, to parents of junior-age children, and to pastors who talk to junior groups in worship periods.

Proper use of these 34 inspirational stories can mould young lives in the Christian pattern and be instrumental in creating better citizens for tomorrow's world. All of these stories have been "children-tested" by the author, who has had wide experience in working with junior-age children. These stories can be readily adapted for use anywhere and each story in its own way is unforgettable. GEORGE E. BOWERSOX, JR.

Salisbury, Pa.

How to Be Healthy

Take a Second Look at Yourself. By John Homer Miller. Abingdon Cokesbury. 187 pages. $2.

This little book of 22 chapters can be described as a topical treatment of psychospiritual and psychosomatic problems which are confronted by most people.

The style is popular and practical. The layman will be delighted to find that many of his own attitudes are reflected. Here he will discover suggestions helpful in keeping mentally and spiritually sound. Titles of such chapters as these are illuminating: "You Live What You Think," "Slow Down and Live Longer," "Life Is too Short to Be Little," "Stripping Your Mind of Its Illusions," "How to Keep Your Virtues in Balance," "Have You an Educated Heart?" "Don't Mind Your Troubles," "Start Building the New World in Your Mind." I especially recommend this little book to laymen.

For the pastor, it might be pointed out that these talks are not exegetical or expository, and what spiritual texts are used become mostly springboards into life situations. For the pastor *Take a Second Look* will help analyze the attitudes and thinking of his people. A wealth of simple down-to-earth illustrations will be found throughout. For example, in the chapter on "Who Owns You," prayer is discussed and the author makes the point that some people get themselves into trouble and expect God to get them out, thinking like the little girl who prayed, "God, please make Boston the capital of Vermont 'cause I said so on my examination today." GEORGE E. MEETZE

Columbia, S. C.

Expectation

The Jew and Palestine in Prophecy. By M. R. DeHaan. Zondervan. 183 pages. $2.

This is a book on eschatology. The views expressed are those of the premillenial Second Advent movement. The same Scripture passages, the same interpretations and the same hopes are expressed here as those that are common to all premillenialists.

The author is looking forward to the return of Christ to the earth to set up a perfect kingdom. He takes the reader step-by-step on a spiritual pilgrimage through the Scriptures. His exposition is clear and easy to follow. The sincerity of the author's faith is heart-warming, even when the reader's faith has to lag behind in following him.

Pittsburgh DAN B. BRAVIN

PEOPLE

Dean of Presidents

With 25 years of service as head of the Canada Synod, Dr. J. H. Reble is dean of the ULC synodical presidents. His synod recently recognized this record at a testimonial dinner by presenting him with a "ring of honor."

The ring has an amethyst face in which is set the Chi Rho and the Alpha and Omega in gold. The gold band is engraved with a cross on either side of the setting; inside the band is inscribed "J. Reble, 1925-50."

Old Salt Bell

When members of Christ Church, Salina, N. Y., dedicated a new steeple cross, bell tower and bell, they learned that the new bell was one of the old salt bells common to that area.

The *salt bells* were used to call men, women and children to the area to cover the vats in which salt water was being evaporated to make bulk salt.

"Christians are the salt of the earth," reminded Pastor John W. Roberts, Jr., "so it is certainly apropos to have members called to church by a *salt* bell!"

Members of the congregation provided volunteer labor to construct the steeple as well as much work on the new parsonage, dedicated in September.

Lutheran Centenarian

Recently, a "PK" (preacher's kid) observed her one hundredth birthday. She is Mrs. Milton R. Reindollar, of Trinity Church, Taneytown, Md., who became 100 years old on Sept. 28.

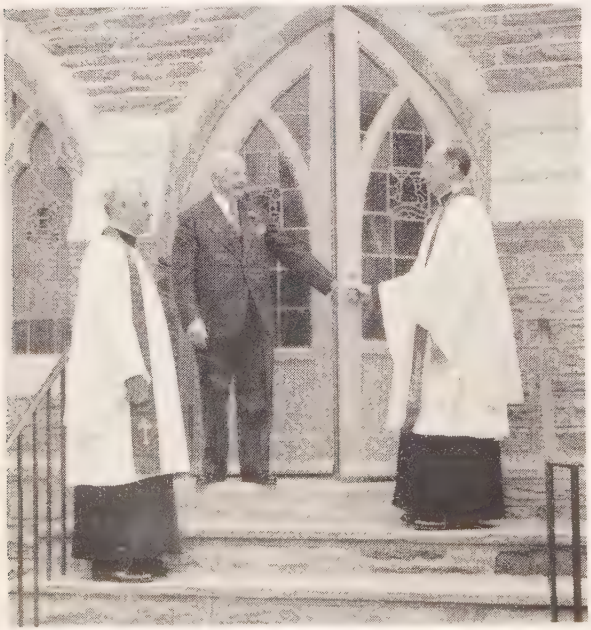
Mrs. Reindollar's father, Pastor Levi T. Williams, was pastor of Trinity Church during the days of the Civil War. She remembers well incidents of those years, especially General George Meade's use of her father's study as headquarters just prior to the Battle of Gettysburg.

Since 1882 she has resided in Taneytown, took an active part in the life of her church, and taught a Sunday school class for many years.

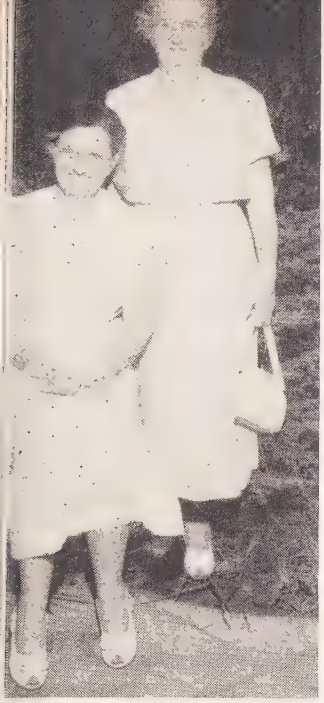
Encouragers

As encouragement to the young men in St. John's Church, Zanesville, Ohio, members have established a ministerial aid scholarship, "a cash award to any young man of St. John's Church who attends Wittenberg College or any United Lutheran Church seminary, taking a pre-theological or theological course and maintaining a satisfactory scholarship record.

The amount of the scholarship will be set each year by the church council. This year $150 has been granted to Wittenberg College sophomore Richard Frazier.



Pennsylvania Ministerium President Emil E. Fischer, Dr. Peter P. Hagan, chairman of the building committee, and Pastor Kenneth P. Otten formally open the church school addition of St. John's Church, Melrose Park, Pa. (see cut p. 42)



Annie and Maud Powlas, veteran United Lutheran missionaries, have been honored by the Women's Missionary Society of the North Carolina Synod through the establishment of a scholarship to assist young Lutheran women preparing for full-time service in the church

Cherub Choir

Next Sunday, Advent Church, York, Pa., will be filled to overflowing as members and friends of the congregation attend the annual Children of the Church Festival.

One of the reasons for the large attendance will be the popular Cherub Choir, composed of 25 youngsters, ages 6 through 8, who will sing under the direction of Mrs. Lester Bentz.

Briefly Speaking

The pastor of the Arch Street Presbyterian Church in downtown Philadelphia rose to begin his Sunday evening sermon: "The Treasurers of Darkness." The congregation settled back to listen, were unprepared for the short circuit which at that moment darkened the entire auditorium.

I'll-Die-Waiting Department: Promoting the new religious film, *Second Chance,* members of a Maryland Presbyterian congregation placed the following news item in a local weekly: "The new motion picture, *Second Chance,* will be shown in the Presbyterian church Sunday night. This will be the first complete showing of the picture in our community. Last summer, some of the people saw the first reel and have been very anxious to see the complete picture."

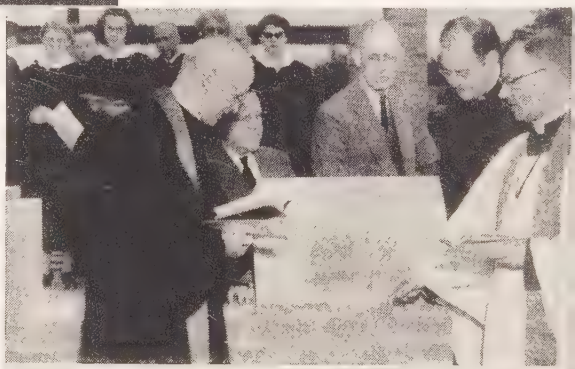
Before each sermon delivered during an Effingham (Georgia) County preaching mission, Pastor John L. Yost, Jr., was correctly and very emphatically introduced as "the pastor of St. Paul's Church, Savannah, Georgia." The cleric didn't mind the frequent introductions, that is, until just before one of the closing sessions, a young lad saw him approaching the church at which Pastor Yost was to speak, ran shouting to his mother, "Hay! Mom! St. Paul is here again tonight!"

When the district attorney of Staten Island (N. Y.) discovered that a Wagner College faculty member was willing to serve as interpreter during interrogation of a Spanish witness, he suggested that perhaps other students and faculty members might be willing to help out when needed. As a result, the college now offers "interpreters" for Chinese, Danish, Dutch, Estonian, Finnish, French, German, Greek, Hindustani, Hungarian, Italian, Japanese, Norwegian, Polish, Russian, Spanish, Swedish, and Ukranian. As yet, there's been no call for Pennsylvania Dutch.

The Salvation Army has "retired" its most famous symbol—the tambourine—throughout the United States. After 70 years, the familiar circular "drum" is being replaced by a new device designed to prevent racketeering by fakers. The new collection piece is a box in the shape of the Army's shield, is made of plastic, equipped with a lock and has a slot in the top for contributions. The new box is copyrighted and patented.

YOU'LL SEE

← Participating in the installation of Dr. J. H. Dressler as president and Dr. J. J. Raun as dean at Northwest Seminary were (left to right): Pastor George B. McCreary, president of the board; Dr. Dressler; Dr. P. H. Roth, president emeritus; Dr. Raun; and Dr. P. L. Wetzler of the Board of Education, ULCA



Dr. A. M. Knudsen of the Board of American Missions (left) and Pastor Nevin B. Stover (right) were main figures at the recent cornerstone laying at St. Luke's Church, Cuyahoga Falls, Ohio →

Clairton (Pa.) will be directly responsible for the football fortunes of Wittenberg College this fall if these four varsity members from that one city have their way. Linemen Theodore, Dadominici, and DiRocco lead the way for fellow-townsman Popko in this picture →

← The parsonage roof of Faith Church in Lexington, Ky., should be educated as well as leak-proof; five of the ten volunteer workers on Pastor Edwin J. Detmer's home were members of the faculty of the University of Kentucky

This group, attired in crisp black and white robes, sing regularly at Advent Church, performing on an average of once a month. In addition, they have sung before 100 social and religious groups in the city and county.

On Sundays the Cherubs sing in church, they present their special numbers at the start of the service, are then "excused" for a half-hour of Children of the Church, followed by a second half-hour of rehearsal for subsequent anthems.

Pastor H. Walter Webner reports that the cherubs, plus the junior and intermediate choirs, have "greatly helped in the growth and development of Advent Church's youth program."

York (Advent) Pastor Webner congratulates Cherub Choir Soloist Johnnie Uhler after recent performance

CAMPUS

Waterloo Move?

To move or not to move, that is the problem with which the Board of Governors of Waterloo College is wrestling. Some members favor using the CHEY funds which will soon be available to erect an administration building on the present campus in Waterloo. Others argue that this is the opportune moment to relocate on a piece of property which the board purchased a few years ago just outside the city limits of Kitchener. Because the decision is one which will determine the future of the institution for many years, a fact-finding committee is studying the question of Christian Higher Education in the synod.

The Rev. A. G. Jacobi, Kitchener, is new president of the board, succeeding the Rev. A. F. Buehlow, Guelph, whose term had expired. College enrollment has reached a new high of 226; 12 are in the seminary.

President's Home

The board of trustees of Lenoir Rhyne College have received a gift of $35,000 from Mr. and Mrs. A. D. Eckard and their son, R. Neil. The funds are to be used for the erection of a home for President Voigt Cromer.

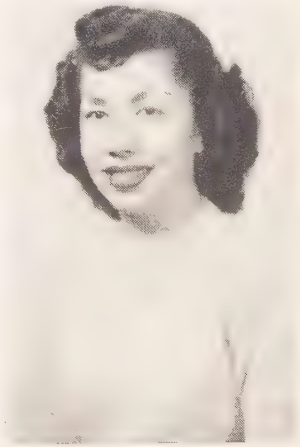
Wittenberg Plans

The second phase of a $1,182,000 building program at Wittenberg College has been postponed due to the Korean war.

Work on a $150,000 addition to Woodlawn Hall, second largest dormitory for women, will not be started this fall as planned.

However, construction of a $57,000 addition to Recitation Hall, campus administration building, is underway again after a delay of nearly two months when materials were not available. The building is expected to be ready for occupancy by Jan. 1. It is the first of five which the college plans to construct in the building program, largest in its 105-year history.

Meanwhile studies are being made and plans drawn for a $400,000 college library and a $500,000 chapel. Construction on both of these will be held off until the international situation clears, Fitch said. Construction of a $75,000 refectory for Hamma Divinity School, Wittenberg's theological seminary, is planned later.



Sophomore Barbara Schumacher traveled 4,000 miles from her native Hawaii to attend ULCA Midland College

NEWS IN THE CHURCHES

MINNESOTA

Red Wing Hats Off to Past 12 Months

MEMBERS of St. Paul's Church, Red Wing, and Pastor Robert P. Roth are pointing with pride to accomplishments of the past year:

> Over 100 new members received; a new $17,000 heating system installed, church painted, new robes bought for choir, new set of stoles dedicated, general benevolence giving has increased 25 per cent, have paid $3,500 on a $10,000 CHEY-LWA goal, entertained state Luther League convention, assumed support of Missionary Gordon Lindemann (Liberia) and a chapel choir organized!

THE REV. JOHN SIMONDS, pastor at Winona, has accepted a call to the Holdingford-Elmdale-St. Cloud parish, began his new duties Nov. 1.

ST. JOHN'S CHURCH, Great Falls, Mont., celebrates its silver anniversary Nov. 5-8.

MEMBERS of Trinity Church, Eckman, N. D., bought a granary, moved the building, did some remodeling, made additions, completely redecorated it, added a cross to designate the character of the building and now have a chapel!

CONGREGATIONS are becoming parsonage-minded. At Trinity Church, Glenburn, N. D., the parsonage was moved to a lot near the church, remodeled, enlarged, redecorated and landscaped for Pastor and Mrs. Carl Eckhoff. Richfield Church, Minneapolis, will erect a new parsonage soon. At Walters, Pastor Moll tells of crews of men of the church working morning, noon and night on the church and parsonage. At Fargo, N. D., a new parsonage for St. John's Church was dedicated Oct. 29. Members of Grace Church, Alden, have built a new home for Pastor Howard E. Rice. Pastor John Shannon and family moved into the house, purchased by the Billings, Mont., congregation in August.

THE REV. LOUIS E. ULRICH, JR., was installed as pastor of Lake of the Isles Church, Minneapolis, Oct. 1.

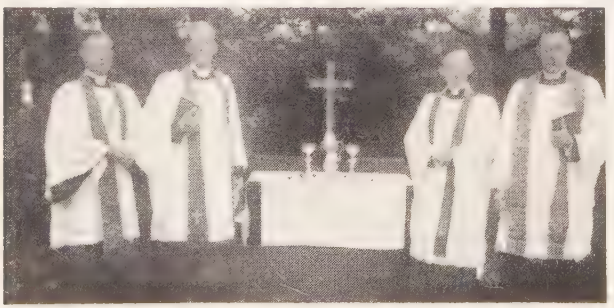
THE REV. H. W. EGLER has begun his work at First Church, Winnipeg. Unable to find a home for their new pastor, the congregation purchased a home at 461 Arlington St. (This congregation has come through a series of harassing experiences. The spring flood required complete reconditioning of the church basement; the summer cyclone hurled a garage against the tower and wrecked windows.) Not only did they purchase a new parsonage, they raised $3,500 for CHEY-LWA in September.

"HOME AND SUNDAY SCHOOL UNITED" was the theme of the Central Conference Church School Association at its meeting at Holy Trinity Church, Minneapolis, Oct. 22.

NORTHWESTERN seminarians were hosts to members of Lutheran churches of the Twin Cities at the Open House Oct. 20.

WOMEN OF SALEM CHURCH, Albert Lea, were host to Central Conference WMS Oct. 15-16. Speakers included Synod President Paul Bishop, Dr. Paul H. Roth, Mrs. Earl Guequierre, missionary from Argentina, Mrs. Walter Voss, and the Rev. Howard Rice.

PAUL LUTHER WETZLER



Dedicating a communion service and memorial to Mrs. Ernest Schwabe at the Pinecrest Dunes Luther League Leadership School recently were (left to right) Pastors Stephen Hirzel, J. Victor Benson, Leonard Klemann and Herbert Gibney. Mrs. Schwabe helped organize the school 23 years ago

Model Churches

Attracting considerable attention across the United Lutheran Church are these "model" churches, built for the ULCA's Board of American Missions by the Visual Education Studios in Philadelphia.

Reading top to bottom, the models are of (1) Luther Memorial Church, Burbank, California; (2) St. Matthew's Church, Konnarock, Virginia; and (3) St. Luke's Church, Silver Spring, Md.

The models are built to a scale of one-quarter-inch-equals-one-foot, are exact duplicates of the original. Each is a self-contained unit; i.e., the base of the model serves also as a shipping case, solidly constructed for long-distance shipment.

Over three months of full-time work were necessary for completion of the models. The Silver Spring church model is a "cut-away" permitting the viewer to see inside the nave and chancel where pews, altar, chancel rail, et al, are exactly reproduced.

The models were planned by Pastor Karl Henry, secretary for survey and research for the Board of American Missions, and were first exhibited at the Des Moines convention. Pastor Henry explained that the models will be used to show potential mission congregations the various styles and costs of mission churches already constructed through the board. It is expected that the trio will be on display in many synod meetings as well as conference and local meetings of church groups where the work of the board is being promoted.

NEW YORK

Catechism by Correspondence

ALBANY—Catechism by correspondence has been Pastor Russell B. Greene's successful answer to the problem of travel in the rural parish, success to the extent of 98 new members for his Berne-East Berne-Gallupville parish in six months. Prior to this last step in the Evangelism Program, Pastor Greene and the church members follow the

lines of active visitation and friendly witnessing among the unchurched in their community. The "correspondence course in the Catechism" provides a convenient method of Christian instruction, culminates in a final "in-person" meeting for the purposes of summation and examination.

SUNDAY EVENING SERVICES for migrant workers in the community have been held by Pastor Alvin F. Messersmith of St. John's Church, Manortown.

A LETTER WRITTEN in 1839 held a prominent place in the 110th anniversary service of St. Mark's Church, Canajoharie. The letter was written by the congregation's first pastor, the Rev. William N. Scholl, to his wife concerning his first visit to Canajoharie. In contrast to this voice from the past, however, is the use of modern filmstrips on the Ten Commandments and the Apostles' Creed being made by Pastor Reisch in his confirmation class.

The 26th year of weekday religious instruction has begun in St. John's Church, Hudson. Pastor Henry H. Wahl, a pioneer in this work, has found it extremely successful. Additional instruction for the entire congregation has been introduced into the regular Sunday service immediately after the Creed when, for about four minutes, Pastor Wahl speaks on "Questions Frequently Asked" which are gathered from his contacts with his people.

PASTORS AND LAY LEADERS of the New York Synod met at St. John's Church, Albany, Oct. 30, for the second annual Rural Convocation. Speakers included Dr. R. H. Gerberding, executive secretary of the Board of American Missions; Dr. Earl F. Rahn, of the Board of Education, Ministerium of Pennsylvania; and Pastor E. L. Leisey, of St. Daniel and Trinity churches, Robesonia, Pa.; Mrs. G. Elson Ruff spoke to the pastors' wives. The Rural Work Committee of synod is headed by Pastor Herbert H. Mahl, Fort Plain.

THE REV. ROBERT M. IRELAND has been installed pastor of Faith Church, Schenectady. Participating were: Conference President David C. Gaise of Kingston, Pastors Harold S. Miller, Ray E. Kulman, and J. Russell Fink. Pastor Ireland came to Faith Church in July from Incarnation Church, Brooklyn, where he had been assistant pastor to Dr. Miller.

A REFORMATION DAY RALLY was held at Palatine (Shrine) Church in which Pastors Thomas Berg and Walter Krumwiede participated.

A $40,000 PARISH HALL is being constructed by Trinity Church, Castleton, to provide for Sunday school growth under Pastor G. Oliver Sands.

HOME-TO-HOME VISITS by Sunday school teachers have tripled the Sunday school attendance of Evangelical Church at Hartwick Seminary.

LUTHER S. STRALEY

Without ivy but with facilities for expanded Christian instruction, a modern $130,000 church school addition was dedicated at St. John's, Melrose Park, on Sept. 24. The addition includes separate classrooms, a lounge, children's chapel, assembly room with stage, separate choir rooms, and is fitted with a public address system and audio-visual aids equipment (see cut page 36)

PENNSYLVANIA

What a "Little" Church Can Do

LANCASTER—Almost 40 years ago a small group of Lutherans in the southwest section of Lancaster, Pa., felt the need of a Lutheran church in which to worship in that area. The Church of the Ascension was organized and a small chapel erected. Until 1950 this congregation of less than 100 communing members was part of another parish and shared its pastor with sister congregations.

But at the last congregational meeting in January the revived enthusiasm of the 116 communing members rang the bell! It was decided to call a full-time pastor—with the help of the mission board—and to erect a new parsonage for the pastor and his family. With a current expense budget of only $2,000—and not a cent for a parsonage—members of Ascension set to work themselves (*see cut above*). In a few weeks the building was completed for Pastor James A. Graefe.

> Cost of materials for the parsonage was $10,200, but the finished product is evaluated at $17,500!

NOT TO BE OUTDONE, the members set out to pay for the materials too! A small portion remains yet to be repaid to a local bank which trusted the spirit of Ascension. Then next on the schedule for 1950 was the CHEY program. With a goal of $850, the CHEY visitors reported back to their pastor with a total of $1,270 in cash and pledges.

A "STANDING ROOM ONLY" crowd heard ULCA President Franklin Clark Fry speak about "the God who was, and is, and is to come" at the reopening services of Trinity Church, Lancaster, Oct. 22. Pastor H. H. Bagger introduced Dr. Fry, also listed the improvements of the church totaling $60,000.

> "The Lutheran" will go into every home of Swamp Church, Lancaster County, in 1951. Other churches doing the same are St. John's, Columbia, and Christ, Elizabethtown. Emmanuel, Lancaster, is making "The Lutheran" available to every family at a nominal cost of 75 cents—the balance will be carried on the congregation's 1951 budget.

THE WOMEN'S MISSIONARY SOCIETY of Grace Church, Lancaster, memorialized the late Pastor Allen Benner through a scholarship for a student in British Guiana.

THE ANNUAL laymen's retreat, sponsored by the Conference Brotherhood in the Penyrn Church grove, featured addresses by Dr. Earl S. Erb, the Rev. Warren C. Heinly, Pastor Harold Minnich, Robert Bucher.

MANHEIM CHURCH was rededicated with improvements totaling $15,000.

PARAMENTS and altar dossal were dedicated recently in Christ Church, Elizabethtown. The dossal was a memorial to Emma Baker Keller, organist for 30 years; paraments memorialized Mrs. Jacob Olweiler, primary superintendent for 40 years.

ADVENT CHURCH, Lancaster, has completed extensive interior redecorations.

A NEW PARSONAGE has been dedicated at Trinity, Ephrata. Construction of a new church will begin soon.

Recent pastoral changes: PASTOR WALTER WAYBRIGHT was installed at St. John's, Denver; the REV. PAUL WHITMOYER became the first full-time pastor at Kissel Hill; DAVID H. BUCKS accepted a call to St. Paul's, Annville; DANIEL L. BERGSTRESSER took up his duties at St. Matthew's, Lancaster; and ELWOOD W. REITZ resigned from Zion, Leacock, to become pastor at St. Michael's, Sellersville, on Dec. 1. ELWOOD W. REITZ

PENNSYLVANIA

Turnover High in Danville Conference

WILLIAMSPORT—For the third time this year, pastors and laymen of the Danville Conference have elected a president. This time, Pastor B. W. Krapf, of Trinity Church, Danville, succeeds the Rev. Phares O. Reitz, who recently moved from the conference. Calls from congregations outside the conference were also reasons for previous elections this year. Also elected at a special meeting was Secretary E. O. Stigerwalt, Selinsgrove.

MORE THAN 200 persons from 30 parishes in Danville Conference attended a "Families for Christ" meeting in Trinity Church, Danville.

FIRST CHURCH, Mifflinburg, initiated an interdenominational choir school Nov. 1 to help cultivate appreciation of good music.

SUNBURY AREA Luther Leaguers numbering 140 met in New Berlin recently to hear the Rev. Francis B. Myers, Trinity Church, Milton, speak on resettlement work in the National Lutheran Council.

TRINITY CHURCH, Shamokin, was the scene of an intersynodical experiment in Lutheran leadership training. Under the leadership of the dean, the Rev. James E. Ziegenfus, Lutheran church school leaders of the Shamokin area were offered six courses.

A LATVIAN service was conducted in Trinity Church, Selinsgrove, on Sunday evening, Sept. 17 by the Rev. Didrikis Grauds, Latvian DP pastor. The service brought together 70 Latvians, seven of whom are members of Trinity Church.

The Rev. John McCune resigned as pastor of Emmanuel Church, Middleburg, in October, in order to enter Bucknell University to prepare for service as a medical missionary.

THE REV. DANIEL L. BERGSTRESSER has moved from Messiah Church, South Williamsport, where he was associate pastor, to St. Matthew's Church, Lancaster.

THE REV. JOHN STAMBAUGH has assumed his duties as pastor of the Belleville Church.

SISTER MARY SHEPLEY is the new student deaconess at Trinity Church, Milton, succeeding Sister Evelyn Houlroyd.

TRINITY CHURCH, McClure, has received a bequest of $3,000 from the estate of Mrs. Margaret Middleswarth and $900 from the estate of Mr. Ner Middleswarth.

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Rev. Richard A. Miller—Pastor

Emanuel's Spire Points You to the Skies

In *Philadelphia* attend

EMANUEL LUTHERAN CHURCH

4th & Carpenter Sts.

Dr. Henry Hodel, Pastor

Services

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11 A. M., English

12 Noon, Sunday School & Bible Class

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CHURCH SCHOOL—9:45 A. M.

CHIEF SERVICE—11:00 A. M.

YOUTH VESPER—7:00 P. M.

J. George Dorn, D.D., Pastor

North Carolina Synod President F. L. Conrad, and Pastor Vance Daniel, Trinity Church, Sanford, N. C., help Pastor Rufus Cuthbertson (right) break ground for new St. Andrew's Church, New Bern, N. C.

SOUTH CAROLINA

Feels "Saturated" with Convention

"I FEEL SATURATED with the convention," was the comment made by one member of a congregation in the South Carolina Synod following the evening worship Oct. 15. She had read accounts of the recent ULCA convention in newspapers, heard it discussed in groups, heard her pastor report on it at the morning worship and a lay delegate at the evening worship.

People in many congregations of synod became "saturated" with the convention news Oct. 15 and 22. Approximately 50 delegates and visitors from South Carolina attended the sessions in Des Moines. It was to their home congregations and to neighboring churches that they went to share information and inspiration received at Des Moines. In addition a clerical and lay delegate were scheduled to speak at the regular conference meetings, others reported to pastoral groups. In all of these keen interest has been shown. Many questions were asked and the message of the church was eagerly received.

During October the synod was "Lutheran conscious." This month the "Synodical Plan" for securing subscriptions to "The Lutheran" is under way. The Rev. Paul G. McCullough is chairman of the synodical committee. W. C. Sheely is the special treasurer to handle these funds. Last year saw a remarkable increase in the number of subscriptions in this area.

SEPT. 22-24 found the executive committee, and presidents of local Luther Leagues, and district officers giving serious study to the whole youth work.

THE LEADERSHIP TRAINING SCHOOL for the central section and Newberry Conference was held Oct. 30-Nov. 1, 3, 6, 8, and 10. Officers included the Rev. Paul G. McCullough, dean; Murray Counts, registrar; W. A. Ballentine, treasurer.

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Central Lutheran Church

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H. STANLEY HOLMAN, Pastor

CHURCH SCHOOL . . . . 9:45 A. M.

DIVINE SERVICE . . 11:00 A. M.

IN CALIFORNIA....

Berkeley—Oakland

A Growing Church
Invites You Sundays
11:00—7:30

Ross H. Hidy, Pastor

St. Michael's Lutheran Church

Alcatraz and Benvenue Avenues

(near U. of California campus)

THE REV. E. K. COUNTS, pastor of Silverstreet Church, reports rapid progress on the new church.

MEMBERS OF Emmanuel Church, West Columbia, are erecting a new educational building. St. David's Church, in the same parish, has already completed a new brick parish building.

BETHANY CHURCH, Pelion, has completed a building project consisting of six new Sunday school rooms.

THE REV. J. L. PEELER was installed as pastor of the Red Bank Parish, Lexington, on Sept. 3 in Nazareth Church by Synod President Kinard.

THE NEW PARISH BUILDING at Bethlehem Church, Leesville, was dedicated Sept. 3 by Pastor Voigt K. Kleckley. Participants were Dr. Thomas F. Suber, president of conference, and Synod President Karl W. Kinard.

THE NEW CHAPEL at Clemson College has been completed. The Rev. Ben M. Clark, pastor of St. John's Church, Walhalla, serves as student worker at Clemson.

WYNNE C. BOLIEK

VIRGINIA

Labor, Medics Oppose Segregation

ROANOKE—The Virginia CIO, meeting in Roanoke Sept. 28-30, reaffirmed its opposition to racial segregation. The president of the Old Dominion CIO is the Rev. Charles C. Webber, Methodist clergyman. The labor organization has 32,317 dues-paying members in Virginia.

THE HOUSE OF DELEGATES of the Virginia Medical Society, meeting in Roanoke Oct. 8-11, voted 55 to 30 to allow Negroes to become members of the society. However, this failed to reach the two-thirds majority necessary to change the organization's constitution to allow Negroes to join. The vote in favor of changing the constitution was larger than a similar vote last year. Unanimously adopted was a compromise plan permitting Negroes to attend scientific sessions. Dr. C. Lydon Harrell, new president of the society, had advocated that the constitution be changed to admit Negro physicians. Said he, "I feel that they are justified in their ambitions and requests."

BISHOP G. D. BATDORF of the Evangelical and United Brethren Church spoke at the Reformation service sponsored by the Roanoke Ministers' Conference Oct. 29.

PROGRESS in establishing missions in Vir-

ST. PAUL'S
LUTHERAN CHURCH
DENVER, COLO.
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William VanHorn Davies, Pastor
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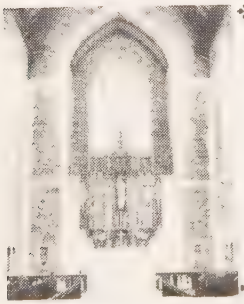
Sunday School 9:45 A. M.
When in Harrisburg come to Messiah



WORSHIP IN BEAUTIFUL
Saint John's Church
Allentown, Pennsylvania
William C. Schaeffer, Pastor *Beverly McClain, Parish Worker*
Maestro Giuseppe Moschetti, the Music
Sunday Service at 10 A.M.; Community Program, 7:30 P.M.
Organ Recital Broadcast 9:30 to 10 A.M.
"A house of prayer for all people"

New headquarters for the new New Jersey Synod are located at 229 East Hanover Street, Trenton, N. J. Office hours are 9 to 5

ginia's tidewater area is being made. Prop-erty has been bought to begin a new mission n Richmond. At Hampton a survey is being nade with the hope of starting a mission.

Ground was broken for the new Trinity Church, Roanoke, Oct. 15. The Rev. D. L. Heglar is pastor. Superintendent R. Homer Anderson made the chief address. The church, with furnishings, will cost around $60,000.

DR. JAMES C. KINARD, president of New-berry College, will be banquet speaker at the nnual synodical Brotherhood convention at Christ Church, Roanoke, Nov. 14. Pastor E. L. Misenheimer of Mooresville, N. C., tewardship chairman of the North Carolina Synod, will conduct a stewardship institute.

THE LATE DR. D. M. KIPPS, charter mem-ber of Good Shepherd Church, Front Royal, willed $20,000 to the congregation, specified 5,000 for home missions. . . . GRACE CHURCH, Rural Retreat, reports gifts from the Ellen Buck estate of $1,000 for endowment, 500 for Home Mission Loan Fund, $500 or the Board of Foreign Missions.

FRANK K. EFIRD

WEST VIRGINIA

Pastor-Engineer Addresses Conference

"WHAT CAN WE DO to make the church the outstanding building in the community?" asked the Rev. Hugh E. Warren, chief engineer of the Pittsburgh Synod's Board of American Missions at the conference of West Virginia churches in Oakland, Md., Oct. 16-17. In answer, he recommended the purchase of grounds ample enough to place the church advantageously, taking a cue from the district schools, the use of new materials such as radiant heating and modern lighting, and the beautification of the grounds. Pastor Warren, an ordained Lutheran minister, also holds a degree in engineering.

At the same conference, M. Howell Griswold, NLC interviewer for the resettlement service, said: "We cannot possibly imagine

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Box K, Marion, Va.

the lot of the refugees in Europe." Mr. Griswold spent the summer conferring with DPs and writing dossiers. Processing in Europe has struck a new period of delay due to the transition from the old to the new DP law. Lutheran refugees not cared for by our American parishes by June of next year face a very black future.

The Reformation emphasis in synod will be upon the teaching work of the church as congregations unite in four three-night institutes at Charleston, Parkersburg, Clarksburg, and Oakland under the leadership of Parish and Church School Secretary Lawrence M. Reese.

FEW CHURCHES in synod are anywhere near 150 years old. Yet the parish at Accident, Md., held two sesquicentennial services this summer, one commemorating the 150th year of St. Paul's, Accident, the other, a similar anniversary for St. John's, Cove.

MOST RECENT ADDITION to parishes undertaking weekday religious instruction is Mt. Calvary at Western Port, Md., the Rev. Robert E. Cassell pastor. A weekday school is held on Saturday mornings at the church for boys and girls 8 through 12.

SYNOD PRESIDENT GEORGE W. SCHILLINGER addressed the West Virginia University Lutheran students at their first 1950-51 series of table talks.

AMONG CHURCHES recently adopting the method of the publication of a parish paper to keep their members informed of local, synodical, and ULCA news are Trinity, Keyser, and St. John's, Davis.

"It was wonderful; the only trouble with it was that it didn't last long enough," was the comment made by half a hundred laymen who met at centrally located Jackson's Mill state 4-H camp over the weekend of Oct. 21-22 for the first of West Virginia Synod's laymen's retreats. Zeb Trexler and Pastor Peter Dexnis were the discussion leaders. Re-elected president of the synodical Brotherhood was Oscar H. Lindow, Charleston.

RE-ELECTED conference officers are: Pastor George C. Weirick, New Haven, president, and Pastor Merle V. Rentz, Warwood, Wheeling, secretary. HAROLD L. HANN

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COLLECTOR'S ITEM

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WISCONSIN

Over 200 at WMS Conference Meet

OVER 200 DELEGATES attended the 42nd annual convention of the WMS of the Wisconsin Conference held Oct. 15-17 at St. Paul's, Neenah. Speakers were: Miss Isolde Eland, representative of the Board of Social Missions at Ellis Island; Miss Nona Diehl, executive secretary of the ULCA-WMS; Missionary Earl D. Guequierre from Argentina; Dr. C. A. Puls, who gave an illustrated lecture on Lutheran World Relief Work among the Arab refugees in Palestine; and Rev. C. H. Zeidler, Appleton, who spoke on "Wisconsin Needs a Lutheran College."

The offerings of over $500, received at the convention, are to be used for Lutheran Welfare, Lutheran Homes for the Aged, the Girls' School in Palestine, women's work in

Argentina, and for work among the DPs. Officers for the coming year are: President, Mrs. Earl F. Wood, Kenosha; vice president, Mrs. L. Glenn Cloninger, Waukesha; recording secretary, Mrs. Walter A. Lange, Milwaukee; treasurer, Mrs. Albert T. Miller, Wauwatosa; statistician, Mrs. D. H. Shelhart, Oshkosh.

Said Missionary Guequierre: "The Roman Catholics claim a large membership in Argentina, but the truth is, it is 95 per cent unchurched. The Christianity they have is so debased that Argentina offers the Lutheran Church one of its rarest opportunities."

Our new mission, St. Mark's at Waukesha (still without a place of worship), had the largest communion in its 2½-year history Oct. 1. "Councilmen made personal calls on all members who have not communed so far in 1950; that explains it," says Pastor George E. Dressler.

AFTER 25 YEARS at Washington Park, Milwaukee, Pastor David Bucks has accepted the call to St. Paul's, Annville, Pa.

TRINITY CHURCH, Fort Atkinson, has dedicated a church.

Sister Marian Maurer, consecrated at the Des Moines convention, was installed Oct. 15 as parish deaconess at Luther Memorial, Madison. She was presented by the director of the Baltimore Motherhouse, Sister Martha Hanson, a charter member of this church.

DR. R. R. BELTER, president of the Wartburg Synod, will address NLC pastors of the Milwaukee area Nov. 12. THE REV. W. P. GERBERDING, St. Paul, was Reformation speaker at First English Church, Platteville, where 10 congregations in southwest Wisconsin co-operated. DR. C. A. PULS spoke to the NLC rally in Fond du Lac.

CHARLES A. PULS

CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA SYNOD

DUNKELBERGER, H. A. From Trinity Church, Mechanicsburg, Pa. To faculty, Gettysburg College, Gettysburg, Pa.

KLICK, RICHARD C. Pastor, Mary J. Drexel Home, Philadelphia, Pa. To St. Paul's Church, Allentown, Pa. 38 S. 8th St.

LENHARDT, JOHN J. From Trinity Church, Fort Washington, Pa. To chaplain at Rockview Farm Prison, Bellefonte, RD 3, Pa.

MENGES, DAVID A. From Holy Trinity Church, Kingston, Pa. To St. Paul's Church and Mount Carmel Church, Hanover, Pa. Menges Mills, York Co., Pa.

SWANK, CALVIN P. From Superintendent of Synodical Home Missions, Philadelphia, Pa. Retirement.

ULC CALENDAR

NOV.

13-15. Board of Foreign Missions. New York City

14. Brotherhood Convention. Virginia Synod. Christ Church, Roanoke

14-16. Board of American Missions. Atlantic City, N. J.

17. Brotherhood Convention. South Carolina Synod. Redeemer Church, Newberry

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Says William F. Wydallis, Ohio Many Others "Cleaning Up" So Can YOU!

W. F. Wydallis

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AMAZING *new kind* of fire extinguisher, Tiny "Presto" (about size of a flashlight!) does job of bulky extinguishers that cost 4 times as much, are 8 times as heavy. Ends fires fast as 2 seconds. Fits in palm of hand. Never corrodes. *Guaranteed 20 years!* Sells for only $3.98.

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In conclusion . . . . . .

ONE REASON WE HAVE Thanksgiving Day in late November in the United States is that by that time we're through with the fall elections. That's something to be thankful for.

In the last two weeks before election the candidates scream at one another with the brash violence of small boys calling each other names in the back alley. It's part of the tradition of the American democratic way of life, but it's ugly and unintelligent.

Some day I'm going to run for office, maybe. Not for anything important, just county necrologist or something like that. In my first speech I shall say that I know my opponent is not a Communist. Such an amazing acknowledgment will throw the opposition into complete confusion.

Then I shall say that I don't consider my opponent to be a very smart man, but that he isn't intentionally dishonest. His various misstatements, I shall point out, are probably mere errors and not lies. With such unorthodox electioneering, I shall expect the grateful voters to sweep me into office by a landslide.

THINGS HAVEN'T BEEN like that in the 1950 campaigns. Here in Pennsylvania Senator Francis J. Myers said about Governor James Duff, his opponent for the Senate: "I don't know how he can sleep at night or live with his conscience by day. All over Pennsylvania he is repeating the monstrous lie . . ."

And in New York City the mayor, Mr. Impellitteri, referred to a statement from the leader of Tammany Hall, Carmine G. De Sapio, as "an unmitigated, unabashed, contemptible lie."

There may be some varnishing of the truth in political speeches, but this outright talk about lies and liars is somewhat lacking in dignity. No wonder a lot of voters walk out on the campaigns, and don't vote for anybody.

Unfortunately I have no remedy to propose. Even when high-minded, intelligent citizens—some of them influential members of the churches—run for office, they get into the usual frame of mind of the politicians. John Foster Dulles in last year's campaign for the U.S. Senate tried to prove that Herbert Lehman—of all people—was hand-in-glove with the Communists. Obviously he knows enough about Communists not to believe that himself.

Maybe we ought to have a Political Legion of Decency to keep track of compaign speeches and score the candidates on how many foolish and ugly statements they make. During or after the election every statement should be subjected to thorough testing and the real liars ought to be locked up.

Democracy is a great idea, and the free choice of our public executives and legislators is a precious privilege. But we Americans could enjoy the benefits of democracy more fully if we could restrain some of these cowboy candidates.

THE LOW LEVEL of American political life is thoroughly dangerous. Choice of weak and unworthy men can be expensive. A recent book by Allan Nevins, *The Emergence of Lincoln*, seems to prove that a major reason for the Civil War was the incompetence of President James Buchanan.

We need clear-cut, honest, temperate debating of important questions in our political campaigns. People need to be educated in what is at stake, and who offers the best answers to the problems before the people. —ELSON RUFF

Famous Lutherans

Francis Arnold Hoffman

1822-1903

Number 11 in an educational series featuring famous Lutherans

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Few of us have been endowed with the financial genius of Francis Hoffman . . . but security and savings has been made easier through the world's safest investment — insurance.

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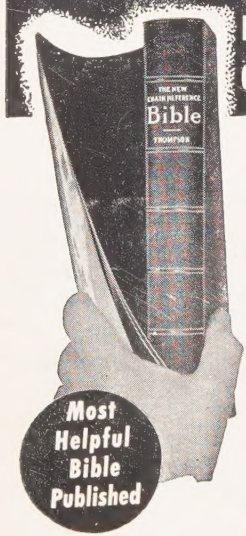

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